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## GLIMPSES OF ELIZABETHAN PEMBROKE-SHIRE.

BY THE REV. JAMES PHILLIPS.

(Continued from vol. xiv, p. 323.)

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### III.—THE STORY OF THE “JONAS”.

On the 18th of April, 1577, the good ship *Jonas* sailed from “Coningsborough in Pruseland” for Lisbon. She was a vessel of 160 lasts (280 tons) burden, and was owned by a small company of Königsberg merchants: her captain, Herman Rung, holding one share—a fourteenth. The greater part of the cargo was corn,—56 lasts of wheat, and 40 lasts of rye. About half of this belonged to an Antwerp merchant, whose factor, Bernard Jourdain of St. Malo, was on board. William Sarson, an Englishman living at Königsberg, had shipped eight large cables for Botolph Helder, of Lisbon. There were also two “bere barrylls” of gunpowder belonging to a Königsberg dealer, and a “great hundrethe” of clapboards (timber for casks), the property of the company.

The *Jonas* had a fairly good voyage, for on the evening of the 9th of May they were off the Cornish coast. About six o'clock next morning, when she was passing between the Land's End and Scilly, the crew

saw a suspicious-looking craft bearing down upon them. As the stranger drew nearer, Rung knew her only too well. It was a Danish ship, built in Norway by Paul Whitefield, and now commanded by the notorious English pirate Hicks. The *Jonas* was a little larger than her assailant, and had some artillery, but Hicks's ship was "well furnished with men and munition", and carried 20 guns. Rung attempted to show fight, but the heavier armament of the pirate was irresistible, and the *Jonas* was soon boarded and captured.

Hicks took his prize to Cork, and on the way fell in with his brother pirate, William Batte, in a ship half the size of his own, to which he transferred a small part of his booty. After spending eleven days in Cork harbour without doing any business, he crossed over to Milford Haven, where he was sure of finding a good market. The two vessels, the *Jonas* and her captor, were brought up as far as what is now the site of the Dockyard; and there, in full view of Pembroke Ferry, about a mile higher up the harbour, they remained for five weeks. Precautions were taken against a surprise, and none of the crew ventured on shore, except after dark to fetch water, and then they always went in force. Apart from these precautions there was no attempt at concealment or disguise. Hicks's ship was laden with salt, and this, with the corn and timber of the *Jonas*, was sold openly to all comers. Of course the transactions were strictly "cash".

Among those who came on board were several Haverfordwest men: Robert Miller, John Brown, Robert Jourdain, and Roger Marcrofte. Marcrofte was an acknowledged agent of the Vice-Admiral, Vaughan; Jourdain, though unacknowledged, was equally well known to be a retainer of Sir John Perrot; Brown had been a large purchaser of Herberde's Gascon wines. Another of Herberde's customers, a country gentleman named Devereux, also dealt with

Hicks. Then there was Roger ap Richard ap Harry, a merchant of Aberystwith, who had the misfortune to be imprisoned in Haverfordwest Gaol, because his servants were imprudent enough to deal with the pirates without his permission. Unfortunately for Master ap Richard's plea of ignorance, he had himself been on board the ship. The Mayor of Pembroke, Morgan ap Howell, and his brother-mayor of Tenby, James Perrot, were more discreet. They were not above dealing with Hicks, but they took good care not to be caught in his company. Yet Vice-Admiral Vaughan ventured to pay Hicks a few friendly visits. Of course, he was not on the look-out for bargains. His visits were part of a deep-laid plot for entrapping the pirates and their customers. "For ways that were dark and for tricks that were vain", Vaughan could have given points to Bret Harte's "Heathen Chinee". When he knew of Hicks's impudent sail up the harbour, he wrote at once to his chief at Abergavenny. Could not Sir William Morgan borrow a ship from the Royal Navy? Failing that, could he not come round himself in the *Flying Hart*, then lying at Newport? Meanwhile Vaughan undertook to collect an adequate force to co-operate with the ship on its arrival. Pembroke-shire men could not be trusted, so some twenty gentlemen were invited from Monmouthshire, Glamorgan-shire, and Caermarthenshire. To entertain them was no light strain upon the scanty income of an Elizabethan official.

Unluckily, Sir William did not see his way to come round. He would not borrow a ship from "the Queen's Navee"; probably he did not want to. He would not come in his own ship—a sensible decision, for a few months later the *Flying Hart* herself was plundered by the pirates. Yet the resources of civilisation were not exhausted. Vaughan was not to be baffled. The volunteers who were emptying his larder and his pocket should have a chance of boarding the pirate.

The seal of the Vice-Admiralty was entrusted to Roger Marcroft, of Haverfordwest, who was to provide boats, men, and whatever else was needed.

William ap Morgan, of Haverfordwest, had for some weeks a pinnace lying alongside of the *Jonas*, and into that Hicks had put forty barrels of wheat as a "sop" for Vaughan. But the Vice-Admiral was bent on securing a worthier booty. Nothing would satisfy him but the capture of Hicks, his crew, his ships, and his cargoes—at least, all that had not been sold. William ap Morgan's pinnace was to assist in the attack. Roger ap Richard, of Aberystwith, had two smaller boats lying alongside of Hicks, and his help had also been secured. Some of the confederates had been sent on board Hicks's vessel beforehand. All was ready. Even the watchword had been given: "He that is friend to John Callice, stand unto me". At the last moment, Vaughan's evil star once more prevailed. Two of Sir John Perrot's servants, William Hind and Rice Thomas, suddenly appeared upon the scene. These worthies, who had been the leaders in the recapture of Munck's ship, now seized upon William ap Morgan's pinnace and carried it off. The carefully-laid plot was thus upset. Hicks was now on the alert; and it was hopeless to attempt an attack on vessels defended by more than sixty pirates armed to the teeth. All chances of success had disappeared, and so had the forty barrels of wheat.

It is a sad story of virtue baffled and vice triumphant; but it awakens one's suspicions to find that, to effect the capture, Vaughan relied chiefly on the help of Hicks's principal customers. "Set a thief to catch a thief" may be a sound maxim; but presumably it is only burglars retired from business who are eligible for employment as policemen. These estimable gentlemen, ap Morgan and ap Richard, were trading with the pirates under licenses bearing the Vice-Admiral's seal. Vaughan himself was on friendly terms with Hicks before and after the collapse of the wonderful



plot. Accepting his own version, it is clear that the attack was not planned until after Hicks had sold most of his cargo, and there were no more bargains to be picked up. In plain English, the story "won't wash".

About this time Master ap Richard found himself in Haverfordwest gaol, where Sir John had sent him because of his servants' dealings with the pirates. Very soon, some of his servants were sent to keep him company, which came about as follows: One day, when Sir John was riding out on the high ground west of Carew, he grew angry at the illegal traffic carried on under his very eyes, and offered to give a warrant to any of his servants who would undertake to capture the traffickers. James Protheroe volunteered to go, but before starting he asked his master what he should do if he found that some of his fellow-servants were among the offenders. Sir John replied, "with great oathes", "Take them before any others, for I have warned all my men that in any case they should not deal with any pirate." Protheroe, thus forearmed against a contingency by no means improbable, set out, accompanied by Robert Elliott and others. As they passed by the pirates, they noticed the two boats belonging to ap Richard lying close alongside of Hicks's ship: too close to be meddled with. They dropped down towards the mouth of the Haven, and lay at anchor all night and the next day, watching for their prey. The second night was stormy. The cable of Protheroe's boat parted, and, having thus lost his anchor, he was driven back up the harbour. When he came up as far as Hicks's anchorage, he found to his delight that ap Richard's boats were now at a good distance from the pirate ship. To slip between them and secure both boats, with their cargoes of rye and salt, was the work of a few minutes. The prisoners, after a brief examination at Carew, were sent to the gaol at Haverfordwest, where ap Richard, who was allowed to go out sometimes with his keepers, saw the salt and rye publicly sold by Protheroe and Elliott. On one

of these occasional strolls about the town, he saw Peter Folland's vessel at the quay discharging salt which had come from Hicks. It had been bought by Robert Jourdain, who, a little before, had brought up a similar shipload in a small St. David's coaster. Part of the salt from Folland's ship was delivered at William ap Morgan's cellar. Now William ap Morgan and Robert Jourdain were next-door neighbours, and though the former was mixed up with Vaughan's "plott", he was on good terms with the Haroldston gang. This will account for the consideration with which he was treated after his pinnace had been seized by Hinde and Rice Thomas. It was arranged that ap Morgan should have his boat back, and that thirty-six barrels of wheat should be handed over to Vaughan as "an officer", but it was stipulated that he should pay £8 to Hinde and Thomas.

This the impecunious Vice-Admiral promised, but could not perform. He proposed to John Godolphin, Sir John's steward, that Hinde and Thomas should be paid the £8 in corn, and the balance handed over. Godolphin and Co. saw their opportunity. They insisted on having cash, and as Vaughan could not raise the wind they kept the corn. The pretence of deference to Vaughan as an officer of the Crown is delightful. All that he got was the other four barrels of wheat, to defray the cost of boarding and lodging Rung and his men in Pembroke.

These poor fellows, who had been robbed of everything except the clothes they wore, had been for week after week helpless spectators of the squabbling over their stolen goods. Nobody seems to have thought of them and their sufferings. At last, having disposed of the salt from his own ship and of all that he wished to sell from the *Jonas*, Hicks, who had already transferred to the former the cables and gunpowder, proceeded to dismantle his prize. He took off everything that was movable, "not leaving", said Rung, "a piece of rope the length of an arm", except the cable and

anchor by which she was moored. The scoundrel intended to burn the vessel, and would have done so on Midsummer Eve if, according to Rung, "Vaughan had not stayed him". In what way he was bribed or coaxed to spare the dismantled hulk is not very clear, but either he or Vaughan had the heartlessness to demand from the plundered captain some recompense for having left his vessel unburned. Poor Rung was in a miserable plight. "Being voyde of meat, drink and money to bring himself and men to London", he was forced to pawn his ship to Sir John Perrot for £10, not a third of its value. This was, of course only a roundabout way of selling it. When he and his men left for London, they saw Hicks's ship riding quietly at anchor in the Haven.

The French supercargo Bernard Jourdain was still more unfortunate. He had been expecting his release, as a matter of course, whenever Rung and the others should be sent on shore; but on Sunday, June 27th, Hugh Hicks, a servant of Sir John Perrot, came on board to take him as a prisoner to Carew. Jourdain pleaded piteously with the pirate captain. Surely, having spoiled him of his goods, he would not deprive him of his liberty! An Englishman, Hill, of Barnstaple, compassionating the poor fellow's distress, also begged hard for his release. Hicks was immovable. He had promised Jourdain to Sir John Perrot, and he must stand to his word; so to Carew the unlucky Frenchman went, and was examined by Sir John as to his name, his nationality, his share in the cargo, etc. Having answered all these queries, Jourdain entreated Sir John to give him a passport to go to London with the crew, that he might get redress for his losses. This was promised, and the promise was repeated three or four days later.

Such promises sat lightly on Sir John, and the morning after his second examination Jourdain was sent away "into the mountains to a town called New Castell". His keeper, Robert Pitt, had orders to

put him in irons, but refrained from doing so and treated him very kindly. He soon had occasion to repent his goodnature, for in less than a week he found that Jourdain had bolted. A Swansea merchant had encouraged him to escape to that port, in the hope of meeting some of his countrymen. Besides, there was a report that war had broken out between the two countries. This report he found, on his arrival, to be false. Next day Pitt arrived in hot haste from Newcastle Emlyn; Jourdain was brought before Sir William Herbert, cousin to Sir John Perrot on his mother's side, and after some wrangling with Pitt was detained in Swansea until news should come from Sir John, who had been informed of his escape. Six days after, Sir John arrived, and Jourdain was sent for to meet him at Sir William's house, and committed to prison. Next day he was again brought before the two knights, when he renewed his protest against the cruel injustice of their treating an innocent foreigner who had already been robbed of his all by English pirates. He appealed to Sir William Herbert for protection, but Sir William would not meddle with his cousin's business, and Sir John rode away home, taking his prisoner back with him to Carew. Here Jourdain was closely imprisoned in a room in one of the turrets, seeing no one but the servants who brought him his food. One of these, James Vaughan, told him that the bread he had was made from his own stolen corn. This and dried fish was all that he had to eat. Through one of these servants, Jourdain learned an incident which happened about a month after he returned from Swansea. One day Sir John was riding out from Carew, when his attendants were accosted by a young Frenchman, who asked their master's name, and then made inquiries about Bernard Jourdain. It was Jean Mengarte, of St. Malo, whom the Jourdain family had sent over to ascertain their brother's fate. Sir John called Mengarte to him and had him searched, but nothing was found on him

except a letter from Jourdain's mother. Then he rated him soundly and ordered him to be off at once, otherwise he would lay him by the heels as well as Jourdain. The letter from the prisoner's widowed mother was never delivered. The next envoy from St. Malo was John Revel, an Englishman who had married and settled there. He, after three weeks' waiting on Sir John, and a bribe to the porter, obtained an interview with Jourdain; but his efforts to persuade Sir John to accept a ransom of 200 crowns, cash down, were unsuccessful. The only ransom of which Sir John would hear was a shipload of Gascony wine. On this understanding Revel returned to France, having given a handsome present to John Goldworthy, and many gratuities to the under-servants, to ensure good treatment for the prisoner. By this time a Chester merchant who had a heavy score standing on his books against Jourdain had heard of his captivity, and had written to Sir John, offering him £100 if he would hand over Jourdain to him. To do Sir John justice, this kind of bargain was not to his taste, and he was willing to accept a smaller ransom from the prisoner's family.

Rung had gone to London, and there, in August, he met Guillaume Michelot, a merchant of St. Malo. Michelot also heard of Jourdain's misfortunes, through letters from his brother Louis. In the course of the autumn Robert Hicks was brought a prisoner to the Marshalsea, probably in consequence of the outrages committed by himself and his confederate Batte on vessels engaged in the Arctic fishery. Michelot saw him there, and heard him regret his cruelty in delivering Jourdain to the tender mercies of Perrot and his retainers.

The Jourdain family had no money to spare, but they were doing their best to provide the ransom demanded for their brother, which was "more than a merchant's ransom". In January, Guillaume Michelot received a letter from his brother, in which he said

that the Jourdain had at last secured a vessel from some other port, which they had laden with five or six tuns of wine, and other things to the value of 1,000 to 1,200 francs. Revel was to go with the ship, and all was being done as secretly as possible. "I know not", wrote the honest Frenchman, "what justice is there, seeing they make it of themselves, for it is a great pity after a man hath been robbed of all his goods to be so used."

The Jourdain themselves had sent a letter to their brother, which reached him through James Gwyn, one of the Carew servants. After referring to Revel's report of his first mission, they told him: "To take you out of a tyrant's hand, seeing you have noe justice, we have sent you these things to the value of 1,000 francs, although it be to our utter undoing."

After all, the "tyrant" did not receive the ransom which it had cost so much to provide. Sir John's enemies were well aware of the value of the imprisoned Frenchman as a witness against him, and his servants were only too ready to take bribes. When the ship with its cargo of wines arrived at Tenby, Revel found that Jourdain had escaped from Carew. He had been brought by his rescuers to the house of Erasmus Saunders, near Pendine. Saunders was one of the gentry of the anti-Perrot faction, and an active ally of Vaughan. From his house, Jourdain was sent on by the confederates to London, where he met his old townsman, Michelot. But his misfortunes were not over. He was arrested again, at the instance of his Chester creditor. Curiously enough, Guillaume Michelot had had a similar experience. Some years before, he had been "arrested by Capt. Courtenay of Dover", and afterwards "by some men of Chester on pretence of reprisals".

Probably this had some connection with the suit against Jourdain. The two Frenchmen were scarcely the innocent sufferers they posed as being. As far back as 1569, the seizure by Courtenay of "two French

ships laden with wine" had led to unpleasant reprisals on the part of the Governor of Calais. This time, too, Michelot and Jourdain hoped to enlist the good offices of the French Ambassador. It was thought that the Ambassador would also take up the case of Luke Ward, the Huguenot privateer. In March, 1577, Ward had come into Cardiff, and his credentials from the Prince of Condé had been accepted by the local authorities. England and France were at peace, but it was not the policy of the English Government to discourage any help that might be given by English subjects or others to the Huguenot chiefs; and vessels with letters-of-marque from Henry of Navarre and his cousin might reckon upon a friendly reception in English ports.

In August, Ward came into Milford Haven, bringing with him as his prize the *Greyhound* of Newhaven (in France), a ship of from 80 to 100 tons burden, laden with Newfoundland fish. Vaughan lost no time in communicating with the new-comers. He went on board Ward's ship and inquired as to the authority under which he was acting, but had to be content with the assurance that the captain had "sufficient warrant" from the Queen's Council. Then he opened negotiations for the purchase of the prize, offering £400 for the ship and cargo, on condition that Ward should come on shore and enter the fish at the Custom House in Pembroke.

This offer was, according to his own version of the affair, only a stratagem to get Ward into his power. But the privateer captain would not agree to his terms, though Vaughan came two or three times from Whitland to Pembroke, in the hope either of making a bargain or of catching Ward. Thus a fortnight passed away. Robert Hind was more fortunate in his negotiations, and eventually Ward went up with him to Pembroke, under what was virtually a safe-conduct from Hind's master.

Sir John, more cautious than Vaughan in his



dealings with questionable visitors, was very much annoyed when Hind brought Ward to him for a personal interview, but was satisfied by an examination of the privateer's papers.

Vaughan was that day in Pembroke, presumably on this business of Ward's. He could not appreciate the considerations of public policy which made Perrot disinclined to scrutinise too closely the credentials of the Huguenot captain. Perrot's servant had succeeded where he had failed. He was not going to be flouted like that. He sent his servant, David Lloyd, to John Mitchell, the town bailiff, with a written order to bring Ward to him to the house of John Jones, the deputy-comptroller. Ward soon came, accompanied by Hind. Roger ap Richard and others were present. Vaughan ordered Ward to show his commission. Ward flatly refused: "Thy betters have seen it". If that was not enough, Vaughan might come out and fight him in the nearest field. Whereupon the Vice-Admiral lost his temper, and "many brabbling words proceeded and went between them". Ward was handed over to the municipal authorities, and was taken by the Sheriff<sup>1</sup> of Pembroke to the sheriff's gaol. Vaughan called for his horse, and rode off to Haverfordwest with one of his servants. Ward had sent up some of his crew with a large boat-load of fish to Haverfordwest Quay. Next morning, Vaughan came back to Pembroke, boasting that he had sent eight or ten of Ward's men to gaol and had seized their fish. Then he went home to Whitland, with the proud consciousness that he had done his duty and scored one against Sir John.

Two or three days after, a report reached Whitland that the sailors had been released. David Lloyd was sent post-haste to Haverfordwest. There the Mayor, Mr. Jenkyn David, told him that Hind had come with a peremptory letter from Carew, and that the men had been discharged. The fish had been cried by the

<sup>1</sup> So the Manuscript. Probably the County Sheriff is intended.

bellman and sold at the Quay, Roger ap Richard being one of the principal purchasers. At Pembroke, where Mitchell, the bailiff, wore the Carew livery, the authorities were equally complaisant to their powerful neighbour, and Ward had been released from the sheriff's gaol. But Sir John was too prudent to act solely on his own responsibility. Dr. Lewis, one of the Judges of the Admiralty, was then at Aber-gavenny. To him Ward was sent in charge of John Kift, the local sergeant of the Admiralty. They soon came back with directions for the disposal of the cargo, which Sir John alleged he had scrupulously followed.

Soon after, the assizes were held at Haverfordwest; and Vaughan, who had an ally in Judge Fetiplace, attempted to bring Ward's case before the court. The Newhaven men were now at Pembroke, and David Lloyd was sent over to bring them to the assizes that they might "have law for their goods". He found them at John Mitchell's house. Lloyd could speak no French, but one of them told him in broken English that they had promised Sir John not to do anything or go anywhere till he had settled matters between them and Ward. From this determination nothing could move them. The next news was that they had gone home in their ship, having "signed a release" to Ward and others for the fish, and having given Ward a bond for 250 crowns, and of course large gratuities to the Carew servants.

Vaughan, Saunders and Co. did their best to make it hot for Sir John, by urging the French Ambassador to take up the cause of his injured countrymen from St. Malo and Newhaven. Vaughan called at the French Embassy in Fleet Street, but the Ambassador, finding that the Vice-Admiral could not talk either Latin or French, referred him to his secretary. Afterwards he tackled the Ambassador at Greenwich, "as he was coming from court in his waggon". This attempt to enlist the help of a foreign government in

their attack on a distinguished servant of the Crown contributed materially to the complete failure of the attack.

The indiscretions of the Vice-Admiral's tongue were rather startling. To a servant of his own chief, Sir William Morgan, he said that Sir John "deserved hanging upon some one or two or three or four points". At the "Blue Boar", in Holborn, he showed Walter Vaughan the petition he was going to present to the Queen against Sir John. He told William Parry that "Sir John better deserved hanging than any thief". From Parry he went to the Lord Keeper, Sir Nicholas Bacon, and presented him a "book against the said Sir John". There he met his old neighbour, Mr. Whitney, Sir Nicholas's serjeant-of-mace (they seem both to have been Herefordshire men), and urged him to come with him to search Sir John's house at Carew for stolen goods. A commission to Bishop Davies and Francis Laugharne, the High Sheriff, would be very convenient for the purpose. Then he went to "Mr. David Williams, Counsellor-at-Law", told him the same story, and asked his advice. He told the Commissioners he really could not remember having said anything more to anybody about Sir John. No wonder that before the commission of investigation Sir John came off with flying colours.

It is significant that suspicions of intrigue with the French Ambassador were in the air just then, and that one of the parties suspected was Vaughan's chief, Sir William Morgan. This was not all: just before the commission sat, *i.e.*, about the end of March 1578, two ships were wrecked somewhere near Pendine. The spot was sufficiently near Laugharne to make it at least doubtful whether it was not within the jurisdiction of the lordship of Laugharne. But the cargoes were very valuable, and Vaughan and Saunders determined to interfere in the owners' behalf—or their own. Saunders got together about sixty men from

Tenby, and proceeded to the scene of the disaster with one pinnace and a flotilla of small boats. Of course they were too late. Perrot's people from Laugharne were on the alert. Vaughan, in a boat belonging to John Williams of Bayners Castle, had secured eight bags of spices and two pieces of brass ordnance; but he had gone off to look for reinforcements, and in his absence Perrot's men had recaptured at least four of the spice bags. Whatever little booty the Tenby men managed to lay hold of they had to give nearly all of it up to Sir John's servants. Thus—as Saunders pathetically complained in his evidence before the commission of enquiry—"the Vice-Admiral carried thence nothing but shame and repulse". The Royal commissioners who should have redressed his grievances were more disposed to laugh at them.

With the report of the commission, presented in January 1579, the curtain drops, and nothing is known of the fate of Bernard Jourdain or any other of the minor actors in the comedy.

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## THE NORSE ELEMENT IN CELTIC MYTH.

BY J. ROGERS REES, ESQ.

To the student of Pembrokeshire place-names and myths it early becomes evident that their generally accepted interpretations are fragmentary and inadequate, and at best but indicate something hidden away in the ages out of which they emerged, and which is now apparently beyond recovery.

When my attention was first seriously drawn to the place-names of Pembrokeshire, I was struck by the curious fact that many of them carried reference to one or other of the old Norse myths. In one district, for instance, I was able to trace, *to my own satisfaction*, the story of Balder the Beautiful; in another that of the Goddess Freyja. At this time I came across Professor Rhys's "Notes on the Hunting of Twrch Trwyth", read before the Honourable Society of Cymmrodorion on February 6th, 1895, in which he expresses his opinion that one of the objects of the original teller of the pig-story was to account for certain place-names of the district. The Professor, probably incited to his researches by the recollection of how admirably the legend of Argo's voyage in the *Iliad* has been fitted into "certain well-known geographical localities", says:—

"The question then is, in how many of these six cases the story of the hunt accounts for the names of the places of the deaths respectively, that is to say, accounts for them in the ordinary way with which one is familiar in other Welsh stories. . . . Thus, in five cases out of the six, the story accounts for the place-name, and the question now is, can that be a mere accident) . . . . To my thinking, such an accident is inconceivable, and I am forced, therefore, to suppose that the story was originally so designed as to account for them. . . . This

suggests the reflection . . . that it (the Trwyth story) consisted of an indefinite number of incidents which, taken together, would probably have formed a network covering the whole of South Wales as far north as the boundary of the strip of Mid-Wales occupied by the Brythons before the Roman occupation. In other words, the story of the Twrch Trwyth in the *Kulhwch* consists of fragments which I take to have formed a long, rambling, topographical tale, elaborated by the Goidels of this country, the near kindred of the Goidels who framed the topographic stories forming the *Dinseanchus*, with which the old literature of Ireland abounds. On what principle the narrator of the *Kulhwch* made his selection from the topographical repertoire of the Goidels I cannot say; and one cannot help seeing that he takes little interest in them when he has made them, and shows still less insight into the etymological *motif* of the incidents which he mentions. Among the reasons which have been suggested for the mediæval scribe overlooking and effacing the play on the place-names, I have hinted that he did not always understand them, as they sometimes involved a language which was not his."<sup>1</sup>

But the very formation of a tale out of odd traditions lingering around place-names presupposes an original cause why these place-names should embody sufficient of the story to make them suitable material for the composition. The mere fact of a place-name lending itself to the art of a story-teller because it carries in its etymology some suggestion of, say, either a pig or a kettle, is not sufficient. If it carries enough of this pig or kettle idea to make it a fitting link in the newly-forged romantic chain, the probability is that some qualifying event occurred, either actually or in imagination, before the place originally received its distinctive appellation; and it is certainly worth inquiring: How did the thought originate? On what myth or myths was the place-name founded? What event or association of ideas caused the name in the

<sup>1</sup> Professor Max Müller, whilst theorising on the growth of myths from a disease of language, thinks that during the necessary period of transition there would be many words "understood perhaps by the grandfather, familiar to the father, but strange to the son, and misunderstood by the grandson".

first instance to embody the meaning it carried? There must have been some.<sup>1</sup>

This transfer into a more or less artistic whole of scraps of tradition found lingering in various localities is not only characteristic of the pig portion of the *Mabinogion*; the cauldron stories with which the Celtic genius also busied itself at one time can be attached, with more or less success, to a cluster of Norse names in the neighbourhood of Amroth in Pembrokeshire, which, together with the myths found lingering about them, seem to have been conveyed into Celtic tales with a by no means adequate sense of proportion, where they were made to do duty for either places or persons, as it suited the purposes of the compilers.

Concerning an appropriation from *some* source, Matthew Arnold says:—<sup>2</sup>

"The very first thing that strikes one in reading the *Mabinogion* is, how evidently the mediæval story-teller is pillaging an antiquity of which he does not fully possess the secret; he is like a peasant building his hut on the site of Halicarnassus or Ephesus; he builds, but what he builds is full of materials of which he knows not the history, or knows by a glimmering tradition merely;—stones 'not of this building', but of an older architecture, greater, cunninger, more majestic."

Again, with reference to the story of *Kilhwch and Olwen*, he recognises<sup>3</sup> that—

<sup>1</sup> Lady Guest, in the Introduction to her Translation of the *Mabinogion*, says, that whereas Saxon names of places are frequently definitions of the nature of the locality to which they are attached, "those of Wales are more frequently commemorative of some event, real or supposed, said to have happened on or near the spot, or bearing allusion to some person renowned in the story of the country or district". She further recognises that, "as these names could not have preceded the (original) events to which they refer, the events themselves must be not unfrequently as old as the early settlement in the country."

<sup>2</sup> *On the Study of Celtic Literature*, 1867 Edn., p. 61.

<sup>3</sup> *Ibid.*, p. 66.



"there is evidently mixed here, with the newer legend, a *detritus*, as the geologists would say, of something far older; and the secret of Wales and its genius is not truly reached until this *detritus*, instead of being called recent because it is found in contact with what is recent, is disengaged, and is made to tell its own story."

The question we are concerned with is: Whence these "stones 'not of this building', but of an older architecture, greater, cunninger, more majestic"; this *detritus* "of something far older"?

It will be as well, perhaps, to state here that, despite the joint assertion of the late Bishop of St. David's and E. A. Freeman, the historian, "that there is no reason to believe that the Scandinavians, who made frequent descents upon South Wales, ever established themselves upon its coast so permanently as to have thrown up fortifications",<sup>1</sup> I think it can be clearly proved that for many years the Norsemen held what we now look upon as the English Pale in Pembrokeshire, and so prepared the district for its subsequent possession by Norman and Fleming. Such an occupation by the Norsemen is closely connected with the conclusions we shall arrive at as we go along—conclusions which will, of course, be questioned, notwithstanding the care we have exercised in temperately setting them forth, remembering, as we do, that the work of a pioneer usually goes either too far in a feverish anxiety to cover all, as in the case of Worsaae in his *Danes and Norwegians*, or else not far enough, through a perfectly natural hesitation to tread on untried ground.

The cauldron-story probably began in Pembrokeshire, when the Norsemen landed at Earewere in Carmarthen Bay. Climbing the hill, prospecting, they would at once notice how closely the encircled stretch of water resembled a gigantic bowl—the cauldron, in fact, of the banquet at which Thor and Ægir played the principal parts. And it might be mentioned here, in opposition

<sup>1</sup> *History of St. David's*, p. 29, footnote.

to the views of some who think otherwise, that the mythology of the North was as well known to the hardy Vikings as are the Bible stories to the men and women of our days: it was their custom to march to battle *singing verses of the Edda*. Every mythological act of the gods must have been intimately known to them—most assuredly the story, to which we shall again refer, of how Thor called in vain for more liquor at the feast given by the sea-god Ægir, when the host had no cauldron large enough to hold what Thor needed to satisfy his thirsty throat; and how, in order that on any future occasion no lack of this kind should recur, Ægir requested Thor to procure him a bowl large enough for such a requirement. Now, Hymir the giant was known to possess such a kettle—"a mighty cauldron a mile deep"—in his home near the ocean; and, accordingly, Thor started forth on his errand, which I need hardly say was successful.

Such a story might well give birth to the name Earewere; for it will be remembered, as bearing on the Norse pronunciation of Ægir, that in case both the vowels, or even only the last, are soft (an *i* vowel), the *g* sound is lost. This gives us the first syllable. The other is due to the simple fact that the giants and gods were supposed to speak different languages. Whilst dealing with the giants, as in the incident we have just given, Thor was known to them as Veorr,<sup>1</sup> which gives us the second syllable, the Norse *v* answering etymologically to the English and German *w*, which letter formed no part of the Norse alphabet.

Later on, Ægir, having been received with great honour by the gods on the occasion of a visit to Asgard, invited them all to a feast at which, it might be mentioned, a sufficiency of ale *was* forthcoming, thanks to the kettle obtained through Thor's assistance. It would seem that our Pembrokeshire Norsemen

<sup>1</sup> It will be remembered that Odin, in his wanderings, always gave a *false* name, reminding us of certain conduct of Odysseus.

looked upon these two banquets as given by Ægir at different places: the first at Earwere, the second at what we now know as Trelissey, not far distant. Trelissey was the chief residence of Ægir, who was also known as Hler;<sup>1</sup> the genitive of which, *Hles*, together with *ey*=an island, gives us *Hleseey*, the home of Ægir; for among the Norsemen, with their kennings, a sailor's house was his *arin-kjoll* (hearth-keel), or *brand-nor* (hearth-ship): *ey* would therefore appropriately indicate the residence of a god of the sea.<sup>2</sup> The prefix is possibly the Welsh *tre*, signifying home-stead, added when the word *Hleseey* had become sufficiently old to have lost its significance, and is as unnecessary as the addition of "island" when referring to Caldey.

In the near neighbourhood of Amroth we find several place-names with the prefix *Cil* or *Kil*, a word which in the ordinary course, we should say, denoted the cell of an early Christian teacher, and was due etymologically to the Latin *cella*=a cell or church; and we should look in each case for the remaining portion of the compound to embody a personal name, such as *Caeide*, *Cetti* or *Ketti*, in *Kilgetty*; *St. Michael* or some form of *Mael*, such as *Maelgwyn*, in *Kilvelgy*; and perhaps *St. John*, in *Killawen*.

Professor Hugh Williams, in his paper before the Cymmrodorion Society in June 1894, on "The Christian Church in Wales", suggests that the end of the sixth century was probably the period of the widely-diffused *Llanau* of Wales and the equivalent *Cil*. If this were so, why do we not find the equivalent in use in Ireland before the coming of the Norsemen?

<sup>1</sup> There was a man named Ægir or Hler. He lived in the island which is now called Hleseey.—*Edda*.

"Oegir and Hler were, no doubt, anciently considered as two, the former ruling over the stormy, the latter over the tranquil, ocean. In *Saxo* (p. 81) we find two dukes in Jutland, Eyr and Ler."—Thorpe's *Northern Mythology*, vol. i, p. 27.

<sup>2</sup> For other of these "kennings", see *Corpus Poeticum Boreale*, ii, 447.

Regarding the Kils, with which we have to do just now, it will be well to note :—

1. That at neither of them is there a church ; nor has there been a Christian one so far as either history or tradition can tell us.

2. That neither of the churches in the district is dedicated to either of the saints supposed to have been connected with these cells.

3. That, as a matter of fact, each of the churches in the immediate neighbourhood is dedicated to St. Elidyr, who before his saintship here was evidently, as we shall see later on, the Elidyr of Norse myth who, as doorkeeper to Ægir, the god of the sea, was to be propitiated, in order that there should be no recurrence of the flood, which tradition tells us so seriously upset the old order of things in this part of the country in the days of old.

4. That probably the saint-element which, after much straining is made to appear in these “kil” names, is but mythical, and the result of missionary endeavours to Christianise every idea or thing heathen, as was customary in the early days of conversion to the new faith of the White Christ.

But as this prefix is of interest to us, it will be as well to examine it carefully. It might be taken, I think, that the word, which in some districts once denoted the hermit's cell, grew later on to represent the church which ultimately sprang out of the solitary dwelling.<sup>1</sup>

But this idea of worship and service carries us still further back. It was the custom of the Norsemen at their sacrificial banquets to cook the flesh of the animals offered to their gods in a huge cauldron suspended over a fire on the floor of the temple. The Norse word for this cauldron was *ketill*, which, when used in compounds, became contracted into *kell* or *kil*. It will be seen how

<sup>1</sup> Liddall, in his *Place-Names of Fife and Kinross*, derived all the Fife names beginning in Kil-, with the exception of one, from *coille* = a wood.

such an indispensable adjunct to a Norse heathen sacrifice would become the prime object of their ritual, the central figure of their religious observances; and how, when they accepted Christianity, they would still cling to the word as representative of their idea of worship, transferring it in the ordinary course of events to the house of the religious. But it had also another and cognate significance, viz., that of priest or servant to their god or gods. The "godar", with his temple dedicated to Thor, took the name of his deity, adding to it the epithet indicative of his connection therewith: hence the word Thorketill, abbreviated to Thorkell or Thorgil = the servant, or son, or priest, of Thor; the one having the right or privilege of officiating at the ketill of sacrifice to Thor.<sup>1</sup> Later on, when Christianity was accepted, names such as Gille Christ (Gilchrist) = the servant, or son, of Christ, came into existence.

Not far removed from this worship and service are the ideas embodied in the following words in use among the immediate neighbours of the Norse during their settlements in the British Isles:—

*Cil* = a retreat, recess, corner; cell, church.

*Celli, cilli, gilly, gelly* = a grove.<sup>2</sup>

*Gille* = a servant, an attendant.

Another point might be noticed here. When a name, of place or person, is found in one of the oldest of the *Mabinogion*, in connection with any particular incident, it might be taken that when analysed it will occasionally prove to have a connection with its setting, as, for instance, in the case of Prof. Rhys' pig-names. When, therefore, we come across the statement in *Kulhwch and Olwen* that Arthur, having possessed himself of

<sup>1</sup> "We venture to suggest that, not only is the term Gille of Scandinavian origin, but that it was introduced into Ireland by the Scandinavian worshippers of Thor."—Haliday's *Scandinavian Kingdom of Dublin*, 1884, p. 130.

<sup>2</sup> Place-names connected with the worship of groves are some of the marks of Norse or Danish colonisation.

the cauldron, came from Ireland to Porth Kerdin, in Dyved, and disembarked at the house of Llwyd (or Llwyd), son of Kil- (or Kel-) coet, we might, I think, reasonably look for some link, more or less evident, between these personal names and the cauldron, by reason of which they were introduced into the story. To Llwyd we shall have occasion to refer on a subsequent page. The Welsh *Kil-coed* = the woody recess, or the retreat in the grove, scarcely fits into the story as we should expect; but a compound of the Norse words *kil* = cauldron, and the old neuter plural *god*, which embodied the idea of the great mystery of the overruling powers rather than that of any personality—would. And the pronunciation of *god*, branching off as it ultimately did into *gwuth*, is almost identical with the pronunciation of *coed* in and around Earewere. The cauldron-myth, in one form or other, seems to have permeated the neighbourhood of Amroth, and the Kil-coed of our *Mabinogi* probably survives in the Blaen Cil-coed of these days.

For our present purpose, then, we will assume that the *kil* or *cil* of the place-names of south-east Pembrokeshire is an abbreviated form of the Norse word *ketill* = cauldron.<sup>1</sup>

The names the Norsemen gave to places as they pushed their way inland from Earewere seem to indicate ideas of settlement.<sup>2</sup> Killanow is the place of a sacrificial cauldron brought hither by sea; Kilgetty tells of

<sup>1</sup> For *Kil* see P. A. Munch's *Norskt Maanedsskrift*, iii, 241 (Christiania, 1857); O. Nielsen's *Bidrag til Fortolkning af danske Stednavne*, 332 (Kjøbenhavn, 1887); A. Falkman's *Ortnamnen i Skåne*, 64, 150 (Lund, 1877); and J. Kok's *Det Danske Folkesprog i Sønderjylland*, 31, 218 (Kjøbenhavn, 1867).

<sup>2</sup> This is evidenced by the name Westirathvaghan, originally given by them to the district, and which survives in these days, in a contracted and mutilated form, as Westerton, near Ludchurch. In a parchment of 18 Edw. II we find the following entry:—"Wm. Herin and alii Tenentes tenent apud Westirathvaghan 1/10 f.m. de A. de Valencia and valet p.a. 10/." The name was clearly a Norse indication of satisfaction with the place, and was derived from

the cauldron carefully guarded ; whilst Kilvelgy<sup>1</sup> refers to both the cauldron and the holy cattle set aside for sacrifice ; Killawen<sup>2</sup> seems to embody the old word *á-ván* or *á-væni* = a faint expectation or hint, and would appear to have reference to the coming of the ketill for religious purposes in the manner named below.

Then, again, between Saundersfoot and East Williamston, we have two Kittles—Little and Great. Ludechurch<sup>3</sup> appears to be a compound of the modern word “church” and the old Norse *hlutr* (the *r* not radical—omitted in compounds) = a lot, in the sacred ceremony of the drawing of lots, thus evidencing an intimate connection with the cauldron of sacrifice.<sup>4</sup>

It would seem from this that among the early Norse settlers in this part of Pembrokeshire the cauldron of

*vestr-hérad* = a district in the West (“The West” was a term indicative of the British Isles, as being west from Norway), and *fægna* = to rejoice, which gives *feginn* = glad, joyful.

Du Chailu (*Viking Age*, vol. i, p. 478) says : “The word *her* (‘host’) implies a certain number of people or families coming together for mutual protection or otherwise, and the whole was called host. These either took by force or settled peacefully upon certain tracts of land, which were then called *Herad*, probably on account of being the land of the *her*.”

<sup>1</sup> Kilvelgi in 1599. One remembers here the old Irish story of Cúchulainn’s raid on the Isle of the Men of Failge, when he carried away King Mider’s daughter, Bláthnat, together with his Cauldron and Three Cows. Assuming Failge (which seems to have been an old name of the Isle of Man) to be derived from the Norse words *fé* = cattle, and *helgi* = holy, it would appear that Cúchulainn looked upon the cow portion of his plunder as of more value than either cauldron or maiden, whilst here in Kilfelgy the predominant idea is that of the cauldron.

<sup>2</sup> The Welsh *awen* = genius, the muse, would form an interesting termination to a word embodying the cauldron idea.

<sup>3</sup> Loudeschurch in the fourteenth century ; Loudchirch in the fifteenth. It is possible that Ludechurch was connected with the *lúdr* in which Bergelmer escaped in the great flood, mention of which is made further on. The contest between Llwyd and Manawydan in the *Mabinogion* gives colour to this suggestion, as also does the equation of Llyr and Llund in the Welsh legends, and Lir and Alloit in the Irish.

<sup>4</sup> It will be remembered that Llwyd, or Llwyd, in the *Mabinogion*, wastes the land in the neighbourhood of Ludechurch (near Narberth)



sacrifice was taken from place to place as occasion called for it, as was the portable ark or shrine mentioned in *Flatey bok* (i, 337-9); until at length, having become definitely settled in the district, the Northmen built themselves temples, one of the first of which was probably erected at Castell Meherin,<sup>1</sup> between Ludechurch and Blaengwithnoe, and called *Mærin* after the famed place of sacrifice of the same name at Drontheim, in Norway. The prefix Castell is either the Norse *kastali*, a loan-word from the Latin (*castellum*), signifying a dome-shaped hill with wall and rampart, or a later addition of the Welsh *castell* by the native intelligence seeking to explain the existing earthworks. Not far distant is Merryvale, in which the same word *Mæri* is evident, with the addition of *völlr* = field.

But other associations clustered around Amroth for the Norse immigrants. They remembered the story of the tyrant Fróde, who held two captive giant-maidens, Fenja and Menja, as mill-maids. The grist they had to grind him out of the quern Grótti was fulfilment of joy and "abundance of riches on the bin of bliss"; meanwhile, however, he allowed them for sleep or rest no longer time than the cessation of the cuckoo's song, or the singing of a single stave. So they grew aweary of the thankless task, and ground for their master fire and death instead. Then came the sea-king Mysing and slew Fróde, taking away both mill and maidens to his ship. The new task-master commanded that salt should be ground, which was so vigorously done that the ship was sunk; and

by *art magic*; and that he possessed a *magic* castle, into which Pryderi and Rhiannon were lured.

In *Hymis-kvida* we find the gods at Ægir's feast casting lots, shaking the twigs, and looking on the sacrifice.

<sup>1</sup> Evidently the Kilkemoran of the fourteenth century, which may be rendered as "the temple in which the cauldron was enclosed"; from *kil*; *kvi* = an enclosure or place of protection; and *Mærin* (or *Mærin*) = the great temple, as above. The name appears as Castle Meherin in the sixteenth century (Owen's *Pembrokeshire*, vol. i, p. 108).

as it went down it produced floods and a great whirlpool. But a larger mill had also a place in the mythology of the Norse, one that was simply immense.

"The storms and showers which lash the sides of the mountains and cause their disintegration; the breakers of the sea which attack the rocks on the strands, make them hollow, and cast the substance thus scooped out along the coast in the form of sand-banks",<sup>1</sup>

—all this was symbolised by the larger mill, of which the skald Snæbiörn sang:—

"Men say that Eylúdr's nine maidens are working hard turning the Skerry-quern out near the edge of the earth, and that for ages past they have been grinding at Amlóde's meal-bin (the sea) . . . . So that the daughters of the Island-grinder spirt the blood of Ymir."

Associated with this mill-myth, but how intimately we cannot tell, for its details no longer exist—probably the pronounced heathenism of it all so clashed with the scriptural account of the Creation that it was purposely permitted to die after the acceptance of Christianity by the Norsemen—associated with this myth was the great flood occasioned by the immense quantity of blood which ran from the wounds of Ymir, the giant, when he was slain by Bör's sons, and which drowned all the giants save one, Bergelmer,<sup>2</sup> who, Noah-like, escaped with his wife upon his *lúdr*, and ultimately landed on the top of a mountain; from these two descended the second generation of giants.<sup>3</sup>

A considerable difference of opinion exists among Norse scholars as to the meaning of this word *lúdr*.

<sup>1</sup> Rydberg's *Teutonic Mythology*, translated by R. B. Anderson, 1891 Edn., p. 385.

<sup>2</sup> Frye translates Bergelmer as "ancient of the mountain", from *berg*=mountain, and *gamla*=old. See his translation of Ehrlenschläger's *Gods of the North*, 1845 Edn., p. xxxv.

<sup>3</sup> "It is not said, however, that he (Bergelmir) saved the human race in his ark; but that the original story was to that effect may be inferred from the cognate ones in Greek and in Welsh."—Rhys's *Hibbert Lectures*, p. 663.

Frye says that Bergelmer escaped on a "wreck", whilst Dasent calls it, in prose, a "boat", and in poetry a "skiff", and Pigott, a "boat". Thorpe translates the word into "chest" in his prose, and into "ark" in his poetry. Vigfusson gives it as "ark" in one place, and as "box" in another, in his *Corpus Poeticum Boreale*; but in translating the "Grotta-Songr" he renders *fegins-lúðri* as "bin of bliss". In his *Dictionary*, however, he sets down "bin", more especially a "flour-bin", as the equivalent of *lúðr*; whilst Rydberg,<sup>1</sup> in a learned disquisition on the word, gives his opinion that the object on which Bergelmer found safety in the great flood was in some way intimately connected with the world-mill. Both he and Vigfusson,<sup>2</sup> referring to the phrase *á vas lúðr um lagidr*, agree that it refers to some ancient lost myth. Does it not all simply mean that, in the great flood, Bergelmer possessed himself of the first floating object that would answer his purpose, which chanced to be a bin from the great mill, the property of the gods? In time, the bin, from the use it had been put to, became a boat, then a ship, finally developing into an ark. A touch of poetic justice characterises the incident, permitting, as it does, Bergelmer to escape on a bin of the very mill in which his father's (Ymer's) flesh was ground into earth and his bones into rocks, whilst his blood went to make the mighty waters of the troubling flood.

And so, to the grinding at Amlóðe's<sup>3</sup> meal-bin we owe one of the earliest forms of the name Amroth,

<sup>1</sup> *Teutonic Mythology*, p. 389.

<sup>2</sup> *Dictionary*, p. 399.

<sup>3</sup> In the *Ambales-saga*, or *Amlóða-saga*, a comparatively late production, the old Norse materials have been woven anew into a romance in which we find Ambales, son of Salman, King of Cimbria, called Amlóði. For the tale of Amleth, or Amlóði, from which Shakespeare obtained his *Hamlet*, and to which Goethe is said to have given serious attention—with the view of making it the basis of a work, which, however, never saw the light—our readers are referred to the Folk-Lore Society's issue of *Saxo Grammaticus*, (London: Nutt, 1894), and to the recent *Hamlet in Iceland*, so admirably edited by Mr. Gollancz (Nutt, 1898).

which was Amlot in the time of Bishop David of St. David's (1147-76).

Following the fortunes of the *lúdr* of Bergelmer, we trace it touching at, or ultimately resting near, the place now known as Blaengwithnoe. The earliest form of the word, *Blanwytheno*, is to be found in a charter of King John to Whitland Abbey, quoted in the *Monasticon Anglicanum*; and this gives us a more minute description of the *lúdr*—a small boat or trough made of willow-twigs; the "skin coracle", in fact, of the *Havod Uchtryd MS.*, in which Taliessin was found at Gwyddno's weir—from *vid* or *vidi* = willow twig, and *nór* (gen. *nós*, dat. *nói*) = a trough or small vessel, which appears as *nóa* in *Nóa-tún* = ship town. In this case, I do not think that the prefix *blaen* is a later Celtic addition. In the *Volo-spá*, in connection with the creation of the world and its inhabitants out of the body of the dead giant Ymir, to whom we have referred, we find the words: "*Or brimi blóðgo ok or Blains leggjom*," which Vigfusson renders: "From the bloody surf and the Giant's black bones." Dasent translates the passage as: "From the briny blood and limbs of the Blue One." It would appear, therefore, that the *Blan* or *Blaen* of *Blanwytheno* connects the coracle with the voyage of Bergelmer on the sea, which was in reality the blood of his father Ymir.<sup>1</sup>

<sup>1</sup> Fenton seems unwittingly to touch this myth when he mentions that he remembered an inn at *Blaen Gwyddnoe* with the sign of Noah's Ark, "with reference, I suppose", he says, "to the name of the place, which some fanciful etymologists will so explain as to connect it somehow with the Deluge" (*Pembrokeshire*, p. 475).

In this connection we might mention *Crinow*, not far distant,—the *Kaerynoe* of the middle of the fourteenth century. *Kari*, it will be remembered, was the god of the wind, brother to *Ægir*, god of the sea. But we hope to return to these neighbouring place-names at some other time.

In Welsh we have *noe* = platter, dish, tray, kneading-trough. In his translation of *Ynglinga-tal*, Vigfusson translates *nói* as "ship"; but in a note, evidently of later date, he says: "As in Welsh [Professor Rhŷs], Icel. *nó-r*, though a loan-word from Latin, is used of any box, trough for butter, or the like, but never of a

These names seem to indicate the early existence of the flood traditions still current in the neighbourhood;<sup>1</sup> and to these may possibly be added that of Coed-yr-haf,<sup>2</sup> the forest (on the beach near Amroth) submerged at the time of a great commotion of the sea. *Haf*, it will be remembered, is the old Norse word for a great heaving or lifting of the ocean. A curious perpetuation of the old heathen efforts to retain the goodwill of Elidyr, door-keeper of the hall of Ægir, god of the sea, is evident in the subsequent making a saint of him, and dedicating to his memory the three Christian churches of the district, viz., those of Amroth, Ludchurch and Cronwear.<sup>3</sup>

ship." See *Corpus Poeticum Boreale*, i, 248, 523. The Pembrokeshire *noi* of these days is the large wooden trough of domestic use.

<sup>1</sup> Mr. York Powell, in his notes to *Saxo Grammaticus* (1894 Ed., p. 410), referring to the Danish Amleth, or Amlódi, reminds one of a type of the old story occurring in the British Isles, in which the hero executes vengeance by letting in the sea upon the King and his palace and realm, which is sunk under the waves, only appearing now and then at low tides or by fragments dragged up by fishermen's anchors.

<sup>2</sup> Now known as Coedraeth. A considerable difference of opinion exists as to the original form of the word. Coed-yr-haf appears in George Owen's list of Pembrokeshire "comottes" as found by him in the sixteenth century in the writings "of Ancient tyme"; and this is probably the original form. We find it as Coet Raff in both the *Myvyrian Archæology* and the *Red Book of Hergest*, but the question of phonetic corruption cannot be satisfactorily settled from present data.

<sup>3</sup> For ecclesiastical purposes the name of Elidyr, and I presume his attributes also, were in due time transferred to Saint Teilo.

"Before the introduction and spread of Christianity, and also long after that period, the (Norse) people, especially the fishermen, believed themselves to be surrounded by sea-spirits, whom they could not see, and who watched what they were doing. In the Pagan time people believed in the sea-god Ægir (Aegir), whose kingdom was the mysterious ocean, and he had his attendant minor spirits who watched intruders upon his element. The feeling which came to prevail among the fishermen towards the sea-spirits was one of mysterious dread. They considered the sea a foreign element, on which they were intruders, and the sea-spirits, in consequence, hostile to them. They had, therefore, when at the fishing, to take great care what they said; and it became very important to them to

Here then we have stories, more or less distinctly told in these place-names, of a cauldron of sacrifice and banqueting, and of a trough or bin used as a boat in time of flood, which will, we think, serve as an introduction to the following endeavour to trace to their source some of the myths of the old Welsh story-tellers, and a few of the personal and place-names we find in them.

Celtic literature, it may be added, is full of vessels of mysterious origin used for varied purposes of hidden meaning, generally magical. Concerning these, Prof. Rhys in his *Arthurian Legend* (p. 326), says: "One may think it strange that Celtic literature, at one time, busied itself so much about vessels, especially cauldrons. But it can be shown that such vessels may have had a spiritual or intellectual significance." At any rate, I think it will be admitted that the myths in which they are found are occasionally unsatisfactory because fragmentary, and point to some other and foreign source.

have a number of mystic names, to a great extent agreed upon among themselves, although derived from words which were common in the Norse language. But there is a certain number of "haaf-words", doubtless forming the oldest portion, which seem to have been originally worship-words. An original worship of the sea-spirits is rendered probable by the fact that the fishermen's haaf-terms were not at all confined to things in immediate connection with the fishing, but extended much further."—Dr. Jakobsen's *Dialect and Place-Names of Shetland*, 1897, pp. 23-4.

## CELIC MYTHS.

In the *Book of Taliesin*, the author in his enumeration of all the great events he had been present at since the creation, mentions that he had helped to make up the party which accompanied Arthur in his harrying of Hades, one of the principal objects of which was the possession of the cauldron of the Head of Hades.

In comparing this cauldron with the Grail of the romances, Prof. Rhys, who considers the statement derived from a Welsh source, mentions that the owner of the Grail was known as the Fisher-King, or the Rich Fisher.<sup>1</sup>

We have already noticed the old Irish story of Cúchulainn's rape of Mider's cauldron, whilst referring to Kilfegly.

The writer of the *Mabinogi of Branwen*, the daughter of Llyr,<sup>2</sup> locating Hades in Ireland,<sup>3</sup> tells of a cauldron which a giant called Llassar had brought up out of a lake there, and given to Bran, son of Llyr.

Prof. Rhys considers that "the names both of Bran and Llassar connect the cauldron with Hades."<sup>4</sup>

In any case, some of the principal figures in the *Branwen Mabinogi* must date early, as they seem to be ancient divini-

<sup>1</sup> *Arthurian Legend*, p. 306.

<sup>2</sup> We find Llyr in the list of kings of Britain, in the *Bruts*.

<sup>3</sup> To the Welsh, Hades was in either Scotland or Ireland, whilst the Irish returned the compliment by locating it in Britain.

<sup>4</sup> *Hibbert Lectures*, p. 256.

## NORSE SOURCES (OR PARALLELS?).

In the *Hymis Kvida*<sup>1</sup> we have the story of how, at the gods' first feast in the Hall of Ægir, god of the sea, Thor is commissioned to obtain a cauldron sufficiently large to hold ale for them all. Hearing that such a vessel was possessed by Hymir the giant, Thor immediately sets out on his quest. He is received contemptuously at first, but being taken a-fishing by Hymir, he hooks the terrible serpent whilst the giant only pulls up whales. Later, Thor shatters the giant's cup upon his head, and ultimately walks away with the immense cauldron for a hat, the rings and pot-hooks clanking about his heels. The giants pursue him; but with his hammer Thor slays them all, and arrives back in triumph with his prize.

Here we have Ægir's cauldron again. Llassar is simply the servant or messenger of Ægir, who was equally well known as Hlé, the genitive of which, *Hléa*, prefixed to the Norse *árr*=a messenger, provides us with a close phonetic rendering of Llassar. The cauldron he gives to his master's son (Bran, son of Llyr),<sup>2</sup> whose name is apparently a compound of the Welsh *ab* (contracted into *b*, as usual)=son of; and the Norse *Ran*, wife of Ægir, otherwise Hlé. "Bran, son of Llyr", thus gives us

<sup>1</sup> See Thorpe's *Translation of the Edda*, 1868, vol. i, p. 56; and *Corpus Poeticum Boreale*, 1883, vol. i, p. 222.

<sup>2</sup> Llyr = sea, and Llassar = blue, azure, in Welsh.



ties: such, I take it, was Bran, who is there called Bran the Blessed.<sup>1</sup>

"The name of Bran", says the Rev. Hugh Williams, "is believed to cover some real Welsh tradition; but his connection with Welsh hagiology and, in older form, with the introduction of Christianity, is a fiction of very late date."<sup>2</sup>

In the *Mabinogi of Branwen*, Bran is described as sitting on the rock of Harlech, with his followers around him, whom he sent to find out the business of the sailors whenever he saw ships approaching.

In the *Mabinogi of Kuthnach and Olwen*,<sup>3</sup> we find that when he had put the Irish to flight, "Arthur with his men went forward to the ships, carrying away the cauldron full of Irish money. And he disembarked at the house of Llwydden, the son of Kaleod, at Porth Kerddin, in Dyfed. And there is the measure of the cauldron."

Prof. Rhys considers that "on the whole it seems probable that the name Llwyd son of Kil-coed . . . comes from the Irish conquerors of Dyfed".<sup>4</sup>

The cauldron of the Head of Hades had its rim set with pearls, whilst the breath of nine maidens kindled the fire beneath it.<sup>5</sup>

<sup>1</sup> "Notes on the Hunting of the Twrch Trwyth," by Prof. Rhys, in *Cymmrodorion Transactions*, 1894-5, p. 28.

<sup>2</sup> "The Christian Church in Wales", in *Cymmrodorion Transactions*, 1893-4, p. 62.

<sup>3</sup> Lady Guest's *Translation*, 1877, p. 252.

<sup>4</sup> *Arthurian Legend*, p. 293.

<sup>5</sup> *ib.*, p. 305; *Hilbert Lectures*, p. 256.

the names of the two parents, Ran and *Ægir*, goddess and god of the sea.

"*Ægir's* wife is called Ran . . . Ran owned a net in which she caught all men that came out on the sea."<sup>1</sup>

We have already detailed what we consider must have been the connection in the Norse mind between *Amldóde* (Amroth), *Hlutr* or *Lúdr* (Ludchurch), and *Kil-coed* (Blaencilloed), and their myths of the cauldron and the world-mill with its resultant flood; and we have seen how, to their imagination, Carmarthen Bay, seen in all its rounded sweep from above Earewere, was "the measure of the cauldron" purloined by Thor. It could well be that here also is the "Porth Kerddin in Dyfed" of our *Mabinogi*, the Port of the Cauldron-carousal (of *Ægir*); from *Ker* = a tub or vessel (as in *vind-ker* = the wind-basin or sky), and *dymr* = a noise.

The maidens are the same in number as those grinding at the world-mill we have referred to in connection with Amroth. As to the resemblance of Carmarthen Bay to Thor's great kettle, an old saying among the Norse might be mentioned. When they saw the incoming tide lapping

<sup>1</sup> *Skaldskaparmál*, c. 33. A fit provision for the perpetual banquet we find her son Bran the centre of.

the beach, they used to cry out : "Thor drinks !" For the rim of such a kettle as Thor's, no ornamentation of pearls could possibly be too valuable.

The Norse rendering of Arawn would be *Ar-rum* = a year's experience or experiment ; from *Ar* = a year, and *rum* = an experiment or experience.<sup>1</sup>

Is this *Egir's* cauldron again, but transformed from a means of bodily gratification to a source of poetic inspiration ? It looks like it, if we equate *Ogyr* with *Egír* (or *Ægír*) ;<sup>2</sup> and consider *ven* as derived from Old Norse *vé*, which carries the idea of holiness, consecration, separation from hurtful or disturbing evil.<sup>3</sup> Or is the cauldron of *Ogyrven* simply the cauldron of the Drink of *Egír* ; from *Egír* ; and *ven*, the phonetic rendering of *veig* = a kind of strong drink (as in *Fjölnis veig* = the drink of F. = poetry), with the suffix *n* (an ordinary abbreviation of the Norse definite article) ; in which combination the *g* sound would be eliminated ! This would be a clumsy piece of work, but a quite possible one to a Celt using the Norse language, but half understood by him : as a compound the word should be *Egíis-veig'n*. One of the collateral adjectives, however, would do, either *ogur* = awe, or *eggr* = awe-inspiring or terrible, from which we should

<sup>1</sup> The Welsh *Arawn* refers one to eloquence or oratory, and apparently has no bearing on the name here ; nor to our thinking has the *ána* of Cornac's *Glossary*, with its reference to the small vessels at the wells for the weary to drink from.

<sup>2</sup> Cleasby and Vigfusson separate these two words : Jakobson, however, considers them synonymous.

<sup>3</sup> Thorpe's *Northern Mythology*, 1851, vol. i, p. 146.

In connection with the Hades myth, we find, in the *Mabinogi of Pwyll, Prince of Dyfed*, that Pwyll changed places with Arawn, King of Hell, for a year.

In the *Book of Taliessin*, we find an allusion to the three muses rising out of the cauldron of *Ogyrven*, the giant whose name is associated with bardism and the origin of writing,<sup>1</sup> and who, treated as a personality, "appears as the father of poetry". We are also given *Keridwen* as the name of the goddess of Welsh bardism, and owner of the so-called Cauldron of Sciences ;<sup>2</sup> she is still supposed to be invoked by Welsh bards, and is looked upon as the offspring of *Ogyrven*.<sup>3</sup>

*Ceridwen* is, in Welsh mythology, generally considered the goddess of nature : sometimes the inspirer of poetry, hence *poet Ceridwen*. *Ogyrven* signifies a spiritual being or a form, a personified idea. The word occurs in poems of *Taliessin* and some later bards ; generally in connection with, or as a substitute for, *Ceridwen*.

"Seith vgein ogyrven  
Yssyd yn awen"

(*Book of Taliessin*, p. 132.)

<sup>1</sup> Prof. Rhys : *Arthurian Legend*, p. 256.

<sup>2</sup> *ib.*, pp. 262-3.

<sup>3</sup> Skene's *Four Ancient Books of Wales*, vol. ii, p. 6.

<sup>4</sup> *ib.*, vol. ii, p. 324.

get "The awe-inspiring strong drink", which aptly describes the contents of the cauldron of Ogyrven.

Kerridwen, again, would seem to have reference to a vessel containing this same powerful potion, but in a seething, restless state; from *Ker*=a vessel, as above; *rid*=sway or swing (or *id*=a restless motion); and *ven*=*ven* or *veign*=the strong drink, as above. But, in this case, the terminating syllable might well have originated in the Norse *keenni*=woman, the sound of which to Welsh ears would be the nearest possible approach to that of their own *given*. This would give us Kerridwen as "the woman of the restless (or eddying) cauldron"; which would seem to point to the fact that in those days the bards or skalds were many, and the draughts they took from the source of inspiration by no means infrequent.<sup>1</sup> And what fitter mother could Taliessin possibly have had than Kerridwen?

Taliessin, Telessin, or Telyessin, is clearly the Norse for bard or skald; or, to be more definite, one who gives form or shape to a tale; from *telja* (pres. *tel*)=to tell, narrate, record; whence the noun *tal* (*tali*)=speech, language, a tale, a record, and *tali*=a teller. *Á-sjón*=appearance, shape; whilst *á-sjóna*=to show.

It will be remembered that the first thing the baby Taliessin did on being taken from the water was to "sing a poem".

<sup>1</sup> Or does this refer to the bursting of her cauldron, and the consequent loss of the liquor?

In the story of Taliesin in the *Mabinogion*,<sup>1</sup> we are told that when he was born, his mother, Caridwen, could not find it in her heart to kill him. "So she wrapped him in a leathern bag, and cast him into the sea to the mercy of God."

When Taliesin was afterwards discovered at Gwyddno's weir, the one who looked upon him first exclaimed: "Behold a radiant brow (taliesin)!" Then, "Taliesin be he called", said Elphin, who had expected better luck than an infant with a charming forehead. Later on, in reply to Gwyddno's question as to what luck he had had at the weir, Taliesin told him, "that he had got that which was better than fish", "What was that?" said Gwyddno. "A bard," answered Elphin.

Commenting on this, Prof. Rhys says:<sup>2</sup> "Elphin's reply is ambiguous; if read *Tal tessin*, it means 'fine forehead', but if *Tál tessin*, 'fine pay'; while read as one word the distinction would be lost; but the story as it proceeds implies

<sup>1</sup> Lady Guest's *Translation*, 1877, pp. 473-4.

<sup>2</sup> *Hilbert Lectures*, p. 545.

tál, 'pay or profit'.<sup>1</sup> In the same volume the Professor continues: "Let us now examine the Taliessin legend from another point of view, and begin with the name. This has probably been tampered with by popular etymology, and its ordinary form is perhaps less to be relied on than the rarer ones of Telessin, or Telyessin. What it may have exactly meant we know not; but it is clear that it is a compound, and it is probable that the second part should be treated as *essin* or *essin*, which I would equate with the name of the great mythic poet of the Goidels, Ossin, better known in English in the form of *Ossian*, which it has taken in Scotland. The same view, expressed in another way, would be that Ossin is the reduced or de-compounded form of a longer name corresponding to the Welsh Telessin, or Telyessin. I would, however, go beyond this verbal equation, and regard Taliessin and Ossin as representing, in point of origin, one and the same character, belonging to an earlier stage of Celtic mythology."<sup>1</sup>

One of the Welsh *Triads* refers to the Three Horse-loads of the Isle of Britain, one of which was borne by Du Moro, or the Black of Moro, the horse of Elidyr Mwynvawr,<sup>2</sup> and

<sup>1</sup> *Ib.*, pp. 550-1. According to the *Coychurch MS.*, Taliessin, Chief of the Bards of the West, was descended from Bran, the son of Llyr Llediaith, King Paramount of all the Kings of Britain, and King, in lineal descent, of the country between the rivers Wye and Towy.

<sup>2</sup> Among the *Henqvort MSS.* is a document transcribed about A.D. 1300, with the title of *Bonhed Gwyr y Gogledd*, or Genealogies of Men of the North, on which Skene has based his *Tables of the Thirteen Kings*, in which we find such names of Norse origin as Llyr Merini, Bran Hen, Elidyr

This has evident reference to the feast given by *Egír* to his brother-gods on a day subsequent to his possession of the great cauldron through Thor's instrumentality. Elidyr, who was not only *Egír's* doorkeeper but his purveyor also, had, one may well imagine, enough to do in preparation for such a banquet: hence his hurried need of counsellor, cup-bearer, servant and cook—who came, it will be well to note, on the good horse's back *through the water*, as servants of the sea-god should.<sup>1</sup> But whence Elidyr's other name, *Mwynvawr*? It is suspiciously akin to Minwear, a parish on the *Cleddeu* opposite Slebech, the early spelling of which, Minewer, points

<sup>1</sup> When Bran voyaged to Erin, his troops went over in ships, but the king himself waded across.

consisted of no less than seven and a half persons, to wit, Elidyr and his wife, and others whose names in translation are rendered as:—the good Drink-mate, the good Courade (?), Elidyr's counsellor, his cup-bearer, his servant, and his cook who, swimming with his hands only on the horse's crupper, was accordingly accounted the half-man of the load.<sup>1</sup>

Prof. Rhys<sup>2</sup> considers the Welsh *Moro*, *Moroad*, and the French *Morvois*, to be probably names of the same mythic place as the Irish *Murias*, whence the Tuatha Dé Danann<sup>3</sup> Lydanwyn, Gwyddno Garanhir, Aeddán Vradog, and Elidr Mwynvaur. The last name also occurs in the Venedotian code of the old Welsh laws, in the following extract: "Here Elidyr Muhenvaur, a man from the north, was slain; and, after his death, the 'Gwyr y Gogled', or Men of the North, came here to avenge him. The chiefs, their leaders, were Clyddno Eiddin, Nudd Hael (and others); and they came to Arvon, and because Elidyr was slain at Aber Mewrydus in Arvon, they burned Arvon as a further revenge." It is generally understood that in the old Welsh literature "Gwyr y Gogled" refers to either the Cumbrian or Strathclyde Britons, or to those of Scotland or even Gwynedd. But the appropriateness of such a designation for the Norsemen, the Men of the North, must not be lost sight of.

<sup>1</sup> *Hibbert Lectures*, p. 370.

<sup>2</sup> *Ib.*, pp. 370 (note), and 257.

<sup>3</sup> The Tuatha Dé Danann were the mythic folk of Irish traditions, and are said to have formed the fourth colony in

to a Norse derivation from *minni* = a toast at a feast or banquet; and *vóorr* = Thor.

Was Mwynvaur, then, an addition to Elidyr's name indicative of his presence at this famous feast, in the account of which his name is brought prominently forward together with that of Loki? Elidyr Mwynvaur, or Elidyr of the Toast to Thor! And in the teasing and revelry of the gods, much of the success of which was due to the great cauldron he had so bravely procured for Ægir, one might be sure Thor's name was not forgotten in the toasts.

A little towards the east of Treliasy (intimately associated, as we have seen, with Ægir) is a place known equally well as Marros, or Marcross (so spelt in 1307). In either form, as a Norse word, it has intimate bearing on the steed in question. As Marros it would be derived from *Marr* = the sea, and *hross* = a horse; whilst as Marcross it would refer back to *Myrkir* (Danish *Mørke*) = darkness, as of Hell, as in the word *myrk-rida* = the "mirk-rider" = an ogress or witch; and *hross* = a horse.

brought the Undry Cauldron of the Dagda, and that in *Marras* we have a reference doubtless to some locality beneath the sea.

In the Mabinogion story of *Kulhach*, the rider of Elidyr's horse appears as Gwyn ab Nûd.

And so we have Elidyr, doortkeeper and purveyor to Ægir, the sea-god, taking his place as king of the underground fairies. Here he appears on his Horse of the Sea in the guise of Gwyn ab Nûd, the Welsh King of the Fairies, and of the demons of the other world generally. This connection between Elidyr and the fairies and demons must have found form in tales of some kind or other, and as such been current in Pembrokeshire for some considerable time, extending at any rate to the twelfth century; for we find traces of them in Giraldus' *Itinerary through Wales*, in the detailed narration of how a certain Elidorus, when a youth of twelve, was taken by the fairies to their subterraneous kingdom, where he learnt their language, in which he afterwards used to recite for the edification of David II, bishop of St. David's.<sup>1</sup> Giraldus also tells us how a demon installed himself in the house of Elidore de Stakepole, as steward, which office he retained for upwards of forty days notwithstanding his aversion to church, until, being at length discovered holding "his nightly converse near a mill and a pool of water", he had to give up his keys and depart.<sup>2</sup>

Ireland. They came from the *North of Europe* (? Norway) to Alban, and remained seven years in Dovar and Iardovar, whence they went to Ireland. (Skene's *Four Ancient Books of Wales*, vol. i, p. 80.) Afterwards, when the Milesians invaded the island, the Tuatha Dé Danann were defeated in a great battle, and those who escaped entered the hills of Erin, as a sort of fairies forming an invisible world of their own. Their children, however, were wont to be fostered by the conquerors. (Rhys' *Hibbert Lectures*, p. 588.)

<sup>1</sup> *Giraldus Cambrensis*, Bohn's ed., p. 390.

<sup>2</sup> *Ibid.*, 411.

"How then did Arthur become . . . the subject of so much story and romance? The answer, in short, which one has to give to this hard question must be to the effect, that besides a historic Arthur there was a Brythonic divinity named Arthur, after whom the man may have been called; or with whose name his, in case it was of a different origin, may have become identical in sound owing to an accident of speech."<sup>1</sup>

Prof. Zimmer<sup>2</sup> "has collected the earliest examples of the name Arthur, which, as is well known, is first used of the great British hero-king by the eighth- or ninth-century Nennius. He cites an Artur Map Petr, a South-Welsh chief of 600-630; an Artur, son of Aed Mac Gabrain, king of Dalriada, who died in 606, is mentioned by Adamnan, and his death is ascribed by Tigernach to the year 596. For Prof. Zimmer this occurrence of the name among both the Southern and Northern Kynry at the turn of the sixth and seventh centuries, testifies to the existence at this date of the historical Arthur legend."<sup>3</sup>

But Bran had a brother, to wit the Manawydan ap Llŷr of Welsh tradition, who is to be identified with the Irish Manannan mac Lir. This is what we find concerning him:—

<sup>1</sup> Prof. Rhŷs' *Arthurian Legend*, p. 8.

<sup>2</sup> *Nennius*, p. 284, *et seq.*, as quoted by Mr. Nutt, in *The Voyage of Bran*, vol. i, p. 139.

<sup>3</sup> Mr. Nutt says that the romantic element of the Arthurian legend was located in South Wales as early as the eighth century. *Voyage of Bran*, vol. ii, p. 25.

Is it a ridiculous suggestion to make that the name Arthur is simply the word Thor, in Runic inscriptions spelt pur (following the phonetic rule of the Scandinavian tongue we get the Thur of Thurs-day, as a later form), with the Celtic prefix Ar, to give intensity to its signification, as if the Celts, hearing so much of the great Northern god Thor, should say: "We also will have a national Thur, but one far greater and higher—an Arthur?"

Manawydan is a Norse compound signifying "the skilful sailor", or, to be more precise, "the man of the mast"; from *manua* = to man (a boat or ship), and *vidan* = the mast; and it was but meet that he should be the son of Ægir (*Hléir*, *Llŷr*), god of the sea, and brother to Bran, the son of Rán, goddess of the sea.



From the *Yellow Book of Lecan*<sup>1</sup> we take two accounts:—

(a) "Manandan mac Alloit, a Druid of the Tuath Dé Danann, and in the time of the Tuath Dé Danann was he. Oirbsen, indeed, was his proper name. It is he, that Manannan, who was in Arann, and it is of him it is called Eamain Ablach . . . . And when his grave was dug, it was there sprang forth Loch Oirbsen over the land, so that from him (is named) Loch Oirbsen. This was the first Manannan."

(b) "Mananan mac Lir, i.e., a celebrated merchant was he between Erin, and Alban, and Manann,<sup>2</sup> and a Druid was he also, and he was the best navigator that was frequenting Erin, and it was he used to know through science, by observing the sky, the period that the calm or the storm should continue."

In Cormac's *Glossary*<sup>3</sup> we find the following:—

"Mananan mac Lir, a celebrated merchant who was in the Isle of Man. He was the best pilot who was in the west of Europe. He used to know by studying the heavens (i.e., using the sky), the period which would be the fine weather and the 'bad' weather, and when each of these two times would change. Inde Scoti et Brittones eum deum vocaverunt maris, et inde filium maris esse dixerunt, i.e., *mac lir*, 'son of sea': Et de nomine Manannan the Isle of Man dictus est."

O'Donovan's note to this account is: "He (Mananan) was son of Allot, one of the Tuatha Dé Danann chieftains. He was otherwise called Orbsen, whence Loch Orbsen, now

Alloit and Lir appear to have been interchangeable names in Irish, as were Llud and Llyr in Welsh.

Oirbsen is presumably "son of Ægir".

Here we have evident traces of a flood, as in the neighbourhood of Amroth in Pembrokeshire.

<sup>1</sup> *Trin. Coll., Dublin*, H. 2, 16.

<sup>2</sup> The Isle of Man.

<sup>3</sup> *Stokes—O'Donovan ed.*, p. 114.

Lough Corrib. He is still vividly remembered in the mountainous district of Derry and Donegal, and is said to have an enchanted castle in Lough Foyle. According to the traditions in the Isle of Man and the eastern counties of Leinster, this first man of Man rolled on three legs like a wheel through the mist."

In the *Book of Fernoy* we find that Manannan was a pagan, and a law-giver among the Tuatha Dé Danann; in addition to which he was a necromancer, possessed of the power to envelope himself and others in a mist.

Skene<sup>1</sup> gives us the following stanza from an old Irish poem:—

"Manannan, son of Lir, from the Lake,  
Fought many battles;  
Oirbsen was his name; after hundreds  
Of victories, of death he died."

Saecheverell<sup>2</sup> says: "The universal tradition of the Manks nation ascribes the foundation of their laws to Manannan Mac Lir, whom they believe the father, founder, and legislator of their country, and place him about the beginning of the fifth century."

Johnson<sup>3</sup> states that "The Manks in their ancient records call him (Manannan) a paynim, and (say) that at his pleasure he kept by necromancy the land of Man in mists, and to an enemy could make one man appear one hundred."

<sup>1</sup> *Four Ancient Books of Wales*, vol. i, p. 79.

<sup>2</sup> *View of the Isle of Man*, 1702, p. 20.

<sup>3</sup> *Jurisprudence of the Isle of Man*, 1811, p. 3.

"According to Welsh traditions", says Skene,<sup>1</sup> "Manawydan was the son of a British king called Llyr Lediath. It is hardly possible to doubt the identity of the Manannan mac Lir of the Irish Legends, and Manawydan ap Llyr of the Welsh, and the epithet *Lediath* indicates that he was not of a people speaking a pure Cymric dialect . . . (*Lediath*, or half-speech, where is a certain amount of deviation or dialectic difference.)."

Prof. Rhys states<sup>2</sup> that "As to Manannán's attributes, no story is known to associate him with the deluge; but he was regarded as a god of the sea . . . In Irish literature he figures mostly as the chief of the fairies in the Land of Promise . . . In the Welsh *Mabinogi* bearing the name of Manannán's counterpart Manawydan, the latter is not much associated with the sea, excepting perhaps his sojourn with Brán's Head in the lonely island of Gresholm. It makes him, however, take to agriculture, especially the growing of wheat . . . He is also called one of the three Golden Cordwainers of Britain, owing to his having engaged successfully in the making of saddles, shields, and shoes . . . The sinister aspect of Manannán is scarcely reflected by Manawydan, who is represented as gentle, scrupulously just, and always a peacemaker; neither is he described as a magician; but he is made to baffle utterly one of the greatest wizards known to Welsh literature. His connection with the other world is to be inferred, among other things, from his marked attachment to his brother Brán, the terrene god.

This seems to point to the Norse origin of Llyr (*Ægir*, otherwise Hiler).

<sup>1</sup> *Four Ancient Books of Wales*, vol. i, p. 81.

<sup>2</sup> *Hibbert Lectures*, pp. 664-6.

It will be as well to remember the dates of the several MSS. in which we find earliest mention of the foregoing Celtic names:—

(a) The “Mabinogion” are contained in the *Llyfr Coch o Hergest* (or *Red Book of Hergest*), compiled in the fourteenth and fifteenth centuries;<sup>1</sup> but it is generally acknowledged that the earliest of these stories might be assigned to the tenth and eleventh centuries.<sup>2</sup>

(b) The *Welsh Triads*, although considered by some of greater antiquity than is generally allowed,<sup>3</sup> are termed by Schulz “ekles machwerk”, whilst Skene considers them of “perhaps doubtful authority”.<sup>4</sup>

(c) The *Book of Taliessin* is of the beginning of the fourteenth century.<sup>5</sup> It contains a number of poems, “for the most part ascribed to the sixth-century Welsh bard Taliessin, but concerning the real date and nature of which we know very little . . . . Some may go back to the ninth or eighth centuries, whilst others are probably little older than the date at which they were incorporated in the MS.”<sup>6</sup>

(d) The *Voyage of Bran* “was originally written down in the seventh century. From this original, some time in the tenth century, a copy was made . . . . From this tenth-century copy all our MSS. are derived”.<sup>7</sup>

(e) The *Book of the Dun* was “compiled, about the year 1100, from older sources”.<sup>8</sup>

(f) The *Bonhed Gwyr y Gogledd*, or *Genealogies of the Men of the North*, was transcribed about A.D. 1300; but there is every reason to believe the historical

<sup>1</sup> Skene's *Four Ancient Books of Wales*, i, 3.

<sup>2</sup> Nutt's “Mabinogion Studies”, in *Folk-Lore Record*, 1882, 7.

<sup>3</sup> *Ibid.*, 16.

<sup>4</sup> *Four Ancient Books of Wales*, i, 102.

<sup>5</sup> *Ibid.*, i, 3.

<sup>6</sup> Nutt, in the *Voyage of Bran*, ii, 85.

<sup>7</sup> Kuno Meyer, in *Voyage of Bran*, i, xvi.

<sup>8</sup> Rhys's *Hibbert Lectures*, 91.

poems which celebrate the deeds of the Gwyr y Gogled to be older than the tenth century.<sup>1</sup>

(g) Nennius is supposed to have written his *Historia Britonum* in the eighth or ninth century. Wright terms the work "an absolute forgery", and says that "most of the earlier MSS. of the pseudo-Nennius belong to the latter half of the twelfth century; two only are of an earlier date, but I believe that their antiquity has been much over-rated, and that they are probably not older than the beginning of the twelfth century".<sup>2</sup>

(h) The *Yellow Book of Lecan* is of the fourteenth century,<sup>3</sup> and

(i) The *Book of Fermoy* of the fifteenth.<sup>4</sup>

In an impartial consideration of the possible influence of Northern mythology on Welsh, and of Welsh in its turn on that of the North, and of the extent, one must ever bear in mind not only the dates of the earliest MSS., but the fact that at the back of all these, and extending for centuries into the mists of antiquity, the old-world stories still had life and form—form which probably varied greatly from what they ultimately took at the hands of the scribes whose work remains with us, to differ over and to misunderstand generally. Take, for instance, the undoubted family likeness between some of the names connected with the *Mabinogion* cauldron-stories and those of the old Norse mythology. It would be a very simple matter to assert that, as the *Mabinogion* are to be found only in MSS. of about the fourteenth century,<sup>5</sup> whilst the Norse place-names

<sup>1</sup> *Four Ancient Books of Wales*, i, 166, 242.

<sup>2</sup> *Essays on Archaeological Subjects*, i, 207, 209.

<sup>3</sup> *Four Ancient Books of Wales*, i, 78.

<sup>4</sup> *Voyage of Bran*, ii, 17.

<sup>5</sup> "When we pass the threshold of the twelfth century . . . our only material for the study of Old Welsh being inscriptions and glosses, together with a few other scraps in Latin manuscripts."—Rhys' *Lectures on Welsh Philology*, 2nd Edn., p. 139.

"Our earliest Welsh documents are Welsh glosses of the eighth

which embody some of the incidents therein set forth must have existed prior to such a time, therefore the Welsh stories had an undoubted Norse origin. There is, however, the possibility that when the invading Norsemen and the invaded Welshmen got to be on speaking terms with each other, they found a certain similarity of word and incident in the already ancient tales they told each other in their seasons of leisure.<sup>1</sup> And if a Norse word suited the Welsh notion of what the word stood to represent to the Norse mind, why should it not straightway have been adopted into the vocabulary of the country? I think this probably accounts for the almost similar meaning of very many Welsh and Norse terms, to which it is scarcely necessary to refer here, but which the curious may find in Holmboe's *Norsk og Keltisk* (Christiania, 1854), and in the unfinished work on *The Old Norse and Keltic Languages*, by the Rev. John Davies.<sup>2</sup> And the same with any incident, Welsh or Norse, which more satisfactorily fitted into the already current trend of the stories of either. And is it not the neglect to recognise the possibility of such an interchange of tradition that makes tenable to himself the position at present held by Professor Bugge, "the highest living authority on Teutonic mythology and Eddaic criticism". In 1879, the learned Professor stated, as the results of his investigations, that the great bulk of mythological and epic traditions handed down in the two Eddas is of foreign origin, based on tales and poems heard by the Vikings from the inhabitants of Britain and Ireland. To this may be added the statement of

century to Eutychus the grammarian, and Ovid's *Art of Love*, and the verses found by Edward Lhuyd in the *Juvencus MS.* at Cambridge." *On the Study of Celtic Literature*, by Matthew Arnold, p. 73.

<sup>1</sup> Giraldus Cambrensis says that, in his time (Henry II), so complete was the amalgamation of the races that there was no difference between the Saxons and the Danes.

<sup>2</sup> Based on Holmboe's researches, and published in *The Cambrian Journal* for 1864, pp. 311-328.

Edzardi that the Scaldic metres are of purely Celtic origin, and the assertion of Sievers that the Eddaic metres contain similar Celtic elements. I need hardly say that Prof. Bugge's theories have not met with universal acceptance, despite the evidence he has since accumulated and published in his *Studier over de Nordiske Gude-og Heltesagns Oprindelse* (Christiania, 1881-1889), and his recent *Helge-Digtene I Den Ældre Edda Deres Hjem Og Forbindelser* (Copenhagen, 1896), in which latter volume especially he has employed his vast learning to place the very core and centre of Northern heroic myths among the settlements of the Norsemen, surrounded by Celts and Anglo-Saxons, in the British Isles.

Dr. Gudbrand Vigfusson, in his scholarly Prolegomena to the *Sturlunga Saga*, published in 1878, states that, some ten years before, he had come to the conclusion that a part of the old Norse poetry owed its origin to Norse poets in the Western Islands;<sup>1</sup> and in 1883, in his Introduction to the *Corpus Poeticum Boreale*, he returns to this same conclusion. He does not consider that "the conditions of life, the budding chivalry of the Helgi poems, the Gaelic vocabulary of our Aristophanes, the air of luxurious plenty of the Tapestry poet, the strong Christian influence of Celtic cast in the strophic prophetic poems, fall in at all with what we know of Sweden and Denmark in the ninth and tenth centuries". "Where, then", he says, "shall we find a place to which the conditions of life depicted in the poem shall apply?—a temperate country, with Kelts in or near it; with a certain amount of civilisation and refinement and foreign trade; with Christian influences; with woods and deer and forest trees; with a fine coast and islands; where there were fortified places; where there was plenty of rich embroidered tapestry; where hunting, hawking, bird-clubbing, went on as common pastimes; where slavery was widely prevalent (the

<sup>1</sup> The British Isles—West from Norway.



slaves being often of a different racial type to their masters); where harping and carping went on in the hall, to the merry clink of cup and can kept filled with beer and wine; where there was plenty of 'Welsh' cloth, 'Welsh' gold, and 'Welsh' steel; where the Scandinavians led a roving life, fighting and sailing, and riding and feasting, by turns? Where but in the Western Isles?"

Professor Bugge's theory, summed up in few words, is that "the Northern Mythology, properly so called, is for the *most* part, or a *very large* part, the result of accretions and imitations in the ninth and tenth centuries after Christ, the outcome of fragments and tales, classical and Christian, picked up chiefly in England and Ireland by Viking adventurers, and gradually elaborated by them and their wise men and Scalds at home or in their colonies".<sup>1</sup>

But these dates will not do; and the Northern invasions, extending from, say, A.D. 787 to 1066 will not account for Runic stones carved in England in the *third* century with Scandinavian inscriptions; nor do they assort with the theory that the ornamentation of many objects of the Iron Age found in the north, points to the influence of Irish art, making it probable that the ancient Swedes, even before the beginning of the Viking period proper, had direct communication, peaceful or warlike, with the British Isles.<sup>2</sup> Then, again, in Gosforth churchyard there is a fragment of a stone cross, on which is carved the story of Thor's fishing for the Midgardsworm. If the accepted date of this—the *seventh* century—is correct, it clearly shows that the story could not have been invented in the tenth century.

An impartial student will, I think, fit in and between the lines of these theories the conclusion that for

<sup>1</sup> Prof. George Stephens, in *Mémoires de la Société Royale des Antiquaires du Nord*, 1882-3, p. 293.

<sup>2</sup> *The Civilisation of Sweden in Heathen Times*, by Oscar Montelius, 1888, p. 136.

hundreds of years before the tenth century the Norsemen possessed a distinctive and essentially national mythology, as relatively old and independent as that of any other race. "No reasonable man has ever said that the Northern mythology, *any more than any other*, was free from loans and intermixtures and developments. But the objection to Prof. Bugge's theory, is that it takes no account of parallels and survivals, and that his date for such large borrowings is simply and desperately *impossible*, as being so *modern*."<sup>1</sup>

That there is a connection, and a very intimate one, between some of the stories of Wales and the mythology of the Norse is, I think, unquestionable; but to reason as to which should have priority, and be accounted the source of the other, is a fruitless piece of business if we depend solely on reference to documents. When Doctors, such as Thomas Stephens, Nash, Matthew Arnold, Skene, Prof. Rhys and others, disagree as to the periods in which our Welsh tales arrived at the growth in which we now find them; and whilst Prof. Stephens, Dr. Vigfusson, Prof. Bugge, and many other Northern scholars, differ as to the dates of the god-tales of the Norse, we must perforce leave them to their investigations. But although much of many myths, both Welsh and Norse, has been hopelessly lost, it does not seem an unreasonable proceeding to take what has been left to us, and to endeavour in the completer myth to find the source of that which is more fragmentary and unsatisfying; remembering that "many peculiar features of the *Mabinogion* (for instance) are undoubtedly most easily explained if they are regarded as the mythic traditions of one race arbitrarily fitted into the historic traditions of another."<sup>2</sup>

<sup>1</sup> Prof. Stéphen's in *Mémoires de la Société Royale des Antiquaires du Nord*, 1882-3, p. 410.

<sup>2</sup> Nutt, in the *Voyage of Bran*, ii, 20.

## EXPLORATION OF ST. NON'S CHAPEL, NEAR ST. DAVIDS.

THE following letter was addressed to Mr. Edward Laws, F.S.A., with the intention that it should have been read at the Ludlow Meeting. Unfortunately, however, Mr. Laws was prevented through illness from being present at the meeting.

“DEAR MR. LAWS—

“I have devoted three days to the examination of St. Non's Chapel. The exploration is difficult, since for a long time the chapel has been made use of as a place into which to throw all the pebbles picked off the field. To excavate it would require much more than a few days, and carts and horses would be necessary to remove hundreds of loads of stone.

“All that it was possible for me to do was to clear round the walls to their foundations, externally and internally on three sides, and to fill in after these foundations had been examined.

“The chapel points nearly N. and S., actually only a few points off due N. and S.

“The length of the chapel externally at base of walls is 38 ft. 9 ins. by 21 ft. 8 ins. at S. end, and 19 ft. 2 ins. N. end.

“Internally, the measures are 32 ft. 3 ins. by 16 ft. 2 ins. at S. end and 12 ft. 2 ins. at N. end.

“At N. end internally is a raised step, 3 ft. 9 ins. from the wall, 9 ins. above the old floor.

“The walls of the chapel are of two if not three periods. At the S. end there is very early and rude work at the base, to the height of 7 ft. 6 ins. at S.E. corner. This is set in earth. Above this, clearly distinguishable from it, is mediæval walling of flat

stones (mostly), laid in strong mortar. The earlier work shows internally as well as externally.

"The external wall at this end batters back about 2 ft. in 7 ft. The mediæval wall is from 2 ft. 3 ins. to 2 ft. 6 ins. in thickness.

"On the W. side is the doorway, 15 ft. 6 ins. from the N. angle, 3 ft. 3 ins. wide, with a slate step in it much broken.

"The only remains of a window are to the E., 11 ft. from the S. angle, and here only one jamb remains.

"The N. wall is entirely of mediæval building, so is that to the W., with the exception of a small portion of the base at the S.W. extremity.

"In the E. face of the building is set an early cross, not in place, that has already figured in Professor Westwood's *Lapidarium Walliæ*.

"The N. wall ends raggedly to the E., projecting beyond the present E. wall, into which it is not tied, and from which it differs wholly in character.

"This E. wall has been thrown down at some unknown date, from the remains of a window at the S. end; at that end the mediæval wall has been built on the earlier foundation wall, so as to form an exact right angle, whereas in the earlier building the angle was incorrect, resulting in the building being 4 ft. narrower at the W. than at the S. end. The E. wall has been examined to its base internally, and is faced to the height of 1 ft. 6 ins. to 2 ft. inside as well as outside. Above that all is mere modern hedging, set up to retain the stones and pebbles thrown in from the field. The mediæval builders intended to widen the chapel to the N. or altar end by 4 ft.; whether they ever completed this reconstruction it is difficult to determine. The base of the present wall is not so cyclopean in character as the S. wall, and there is an apparent break 13 ft. from the S.E. angle; but the present E. wall undoubtedly remains on the line of the earliest wall, for it continues that of the portion of wall on which the later builders set their wall askew. At the N.E.

corner there are no traces of a turn or angle in the wall that projects, as though it had ever been finished off.

"The walls of the chapel vary from 7 ft. 6 ins. to 3 ft. in height, and by the door have been completely broken down.

"The chapel does not appear ever to have had any other floor than the beaten earth.

"The altar-step and platform at the N.W. is of flat stones laid in mortar. About 3 ft. 6 ins. from the W. it is broken away, where the altar stood, and here some fragments of flooring tile were found, without ornament. Beyond this gap the platform was continued, but was composed of flat stones, not laid in mortar, and resembling the rude and earlier work. This portion was not so high as the other, but this may be due to its having been more liable to being broken down than that portion which was set in mortar.

"At 2 ft. 9 ins. from the N.W. angle, internally, was a small hole in the wall, 10 ins. wide, 6 ins. high, and cutting about a foot into the thickness of the wall. It had no sill or flooring.

"It has been stated that the chapel was at one time converted into a dwelling-house; of this no evidence was forthcoming; not a particle of charcoal having been found, and the only pottery found, with the exception of the floor-tiles, was fragments of a "penny jug" of modern make, at the top, among the pebbles collected off the field. Moreover, Mr. Watt Williams assured me that this had not been the case in his father's time, or he would have known of it.

"In the *Life of St. David*, it is said that at his birth, in a thunderstorm, his mother, St. Non, laid her hand on a stone at her head, and left on it the impress of her fingers, and that this stone was laid under the altar. I was in hopes of finding it, and that the supposed finger-marks were the lines of an Ogam inscription. But clearly the platform under the altar has been tampered with, and the stone, if there, has been removed.

"The evidence of disturbance at that spot was very distinct. The altar may have been, and probably was, of stone, and was torn away and cast down.

"It is quite possible that the excavation of the central portion of the chapel would yield better results, but this will be a long and costly business.

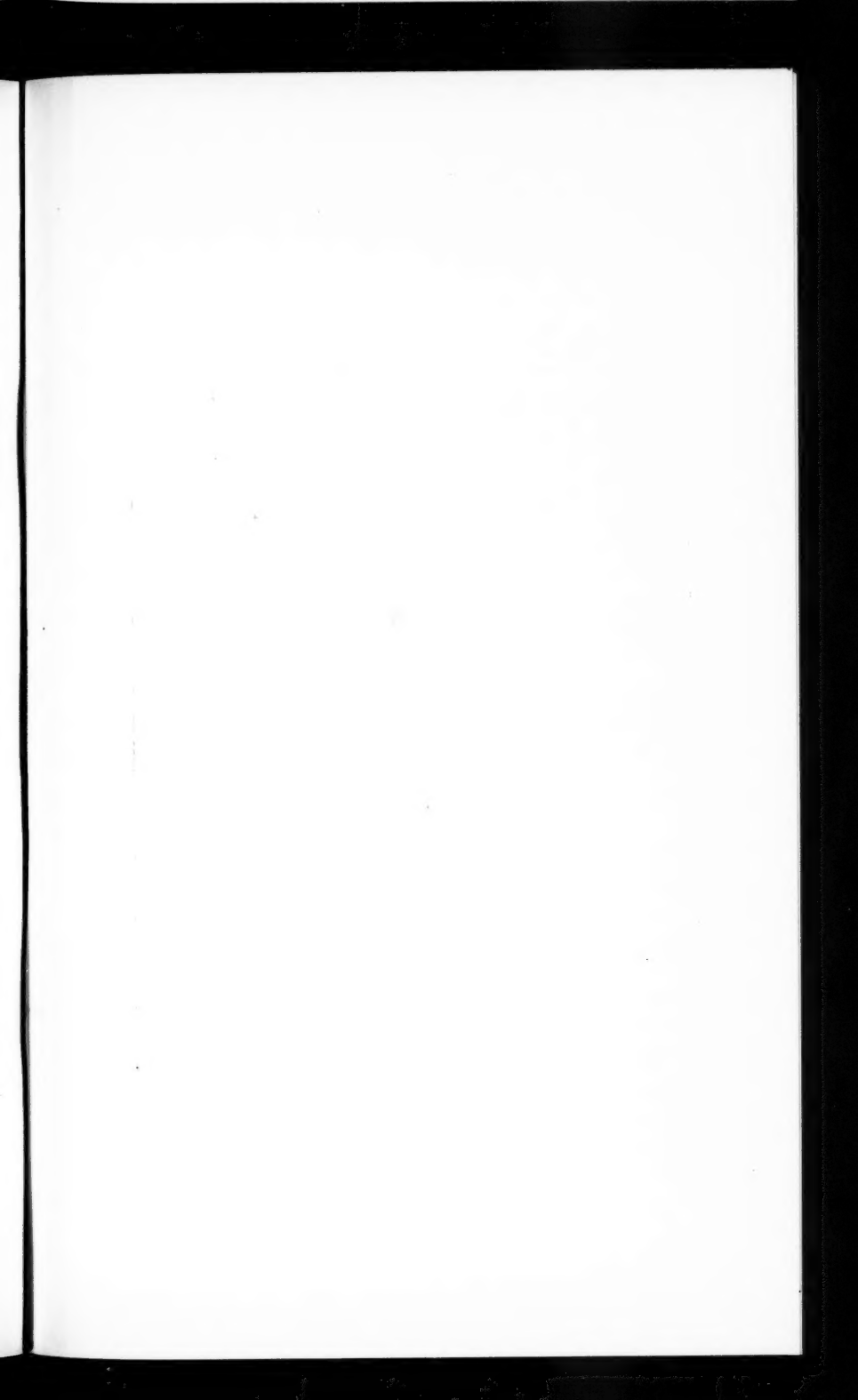
"The Ecclesiastical Commissioners, to whom the land belongs, and Mr. Williams, of the Grove Hotel, the tenant, very readily and graciously consented to allow of the examination being made.

"I remain,

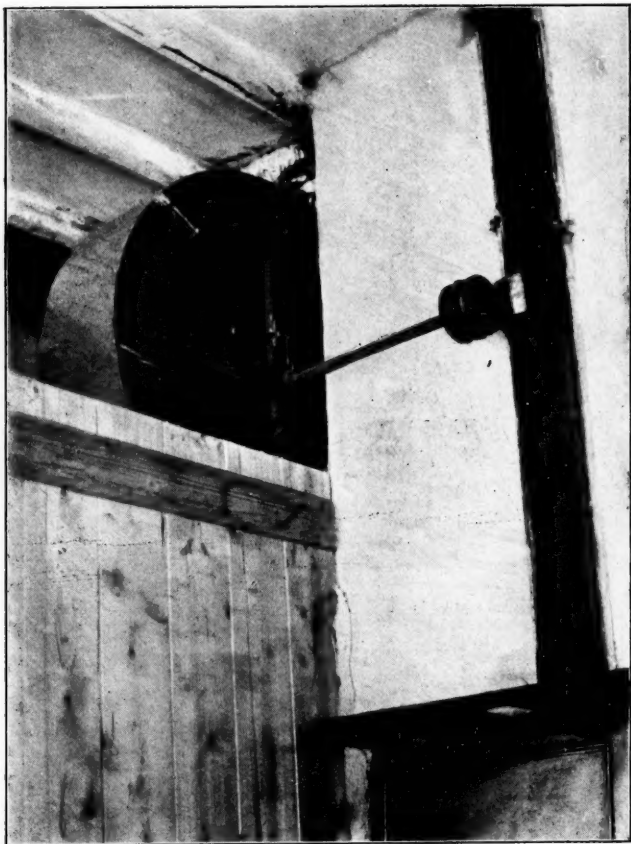
"Yours truly,

"S. BARING GOULD."

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Dog Wheel at Butter Hill, Pembrokeshire.

## DOG-WHEELS.

BY EDWARD LAWS, ESQ., F.S.A.

WITHIN the memory of men still living, dog-wheels were generally used in the kitchens of Pembrokeshire houses.

My relative, Mr. Henry Mathias, tells me he well remembers eight: six in the town of Haverfordwest (including one at the "Castle Hotel", and another at the "Mariners"), one at Lamphey Park, then occupied by the late Mr. James Thomas, agent for the Orielton Estate; another at Butter Hill.

Of these the only survivor is the specimen at Butter Hill, which is the property of Mr. George Roch, of Maesgwyn.

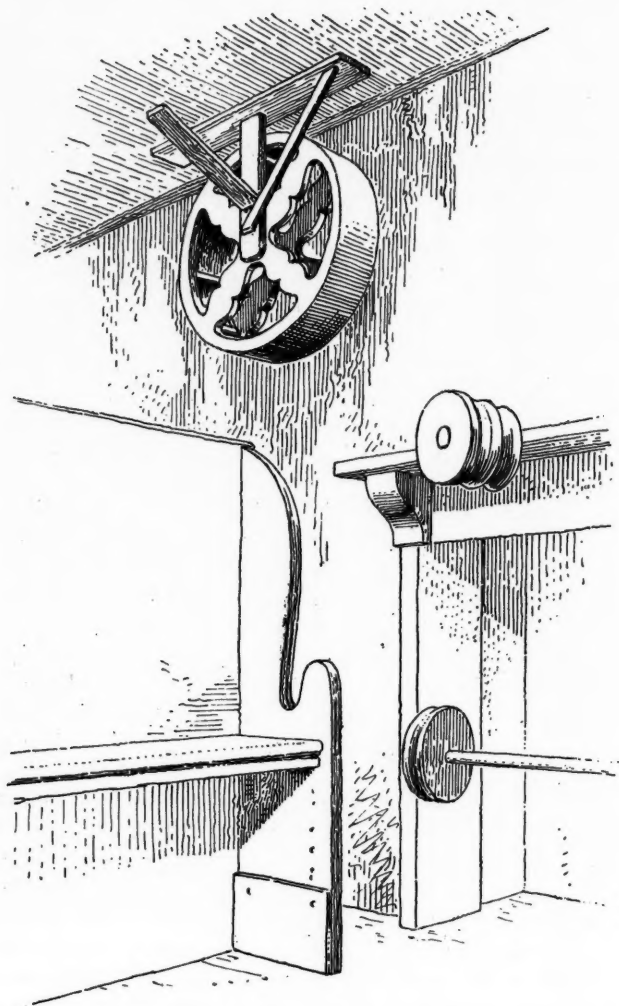
It is made of wood with a diameter of 2 ft. 4 ins., and a width of 9 ins. There are no means to prevent the dog from escaping; but as the wheel is smooth inside, and 9 ft. from the floor, he probably hesitated to try such a big jump with so poor a take-off.

The Butter Hill wheel stands on the left hand side of the chimney-breast; an iron spindle runs through it, resting on two wooden brackets; the chain went over a wooden block, and through a square hole in the mantel-piece.

The Lion and Ragged Staff of the Roches is represented on the kitchen range at Butter Hill.

Mr. Mathias says that, although there was a pure breed of Turnspits in Pembrokeshire, some families used cur dogs.

They were generally sharp little fellows, and were credited with sufficient intelligence to understand when a heavy dinner was to be dressed, for then they would make off, and leave the kitchen-maid to turn the spit in their stead.



Dog-Wheel at the "Hanbury Arms", Caerleon.  
Wheel, 2 ft. 3 ins. in diameter and 8 ins. wide. Eight steps inside wheel.  
(From a Drawing by T. H. Thomas, R.C.A.)

NOTES ON THE OLDER CHURCHES  
IN THE  
FOUR WELSH DIOCESES.

BY THE LATE SIR STEPHEN R. GLYNNE, BART.

(Continued from vol. xiv, p. 307.)

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DEANERY OF SUB AERON.

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LLANARTH (ST. VYLLTYG).

August 19, 1859.

A church of rather higher pretension than most of its neighbours, yet very rude. It has a nave and chancel undivided, and a shallow chapel north of the latter, divided from it by a wide plain arch, and having a small square-headed slit on the west side.

The ground rises high on the north, and the north wall is quite low and has no windows, but one three-foiled lancet. The windows on the south and at the east end are modernised. The tower is solid and strongly built, the base spreads out, and there are no buttresses. The parapet embattled, with the forked Irish battlements, beneath which is a rude corbel table. There is a square turret at the north-east; belfry windows of two obtuse-headed lights, and the other openings mere slits. The doorway has a pointed arch; the tower arch is a plain pointed one. The interior is dreary and dark, but the width of the roof, with its plain open timbers, has not a bad effect. The font has a square bowl.

LLANDYSSUL (ST. TYSILIO).

June 25, 1855.

A large church, remarkable for Wales in having not only a tower but north and south aisles. In rudeness

of architecture, however, it is hardly raised above the usual style of the neighbourhood.

The aisles are divided by arcades of very plain but tall pointed arches, having no moulding or ornament of any kind, with square piers of large size, without capitals. The Tower arch is similar. The chancel arch is of the same kind, but a modern plaster arch has been inserted within it. The windows are all of ugly modern Gothic design, except that at the east end, which is an original Perpendicular one of three lights. There is a plain stone shelf in the east wall. The chancel walls seem to have been rebuilt. The tower is a genuine rude Welsh one, strong and massive, without string or buttress, but with a battlement and corbel table, a west window, Perpendicular, of three lights, and square-headed belfry windows; a swelling base and square turret at the north-east. There is also a stone vault within the tower. The interior is pewed, but tolerably regular, and has a bare, frigid look. There is a huge pulpit with a sounding-board in the chancel arch. The font has a broken bowl, in shape like a quatrefoil, on a square base. There are modern monuments, and two inscriptions over family pews. One runs thus:—"This seat was erected at the expense of David Lloyd, Esq., and belongs to the House of Allt y Odyn in this parish by virtue of a faculty from the Bishop's Court."

A similar one to the house of Castle Howell. There are four bells. The churchyard beautifully situated, close to the Teivy on the north, with lovely view of its wooded banks; the graves marked out by pebbles in shape of coffins.

#### LLANGRANOG (ST. CARANOG).

June 24, 1855.

A small church of common Welsh type, greatly modernised, situated on the declivity of a steep hill, and having the churchyard on the north, open to the

hill. The walls low and whitewashed, no north windows—nor west—the others modern and wretched. There is a chancel arch of pointed form, but doubtful whether original. The belfry modern, and scarcely any vestige of original work to be seen.

LLANVIHANGEL YSTRAD (ST. MICHAEL).

September 11, 1847.

Plan, a body with north aisle and no marked chancel, no porch, an open belfry at the west; the whole glaring with whitewash. The arcade is formed by four very rude pointed arches with large wall piers, without mouldings or capitals. The font is attached to one pier, and has a square bowl, scoloped below, on a circular shaft set on two high steps. The windows are all modern. The eastern part which constitutes the chancel is boarded, the rest plastered. The whole is pue'd.

LLANWENNOG (ST. GWYNOG).

July 6, 1872.

A larger church than usual in this county; consists of nave and chancel, with a south aisle and a western tower. There is no chancel arch. The chancel is divided from the south chapel or aisle by two very rude pointed arches, considerably flattened, with no mouldings, and a large wall pier between them. There is no distinction of chancel. The windows appear to be rather Late, but some on the south of the nave of two lights have rather an Edwardian character. The east window is Perpendicular of three lights, some others have two plain pointed lights under a square head. The roof is coved throughout, and with ribs, but no bosses. The walls are very thick, and the whole has a solid character, rude, but not Early. The tower arch is a plain rude one, the tower has a stone vault, and is, as usual, without buttresses; has the swelling base, and a pointed west doorway, chamfered, with hood on head corbels. Over it is one stringcourse and a heraldic

shield with portcullis, and another heraldic shield over the window. The west window is Perpendicular, of three lights. There are some slit-like openings, and belfry windows square-headed of two lights. At the north-east is a stair-turret rising above the parapet. The parapet is embattled, with corbel table below.

The font has a circular bowl on square stem, and is charged with odd-looking faces. The church is in good order, and nicely arranged, and has open seats; sacarium laid with new tiles, and a good organ in the south chapel.

#### ABERPORTH (ST. CYNWYL).

June 24, 1855.

A very small, mean church, so much dilapidated as to be entirely abandoned and condemned to be rebuilt. The plan is of the commonest and smallest Welsh kind: a diminutive body without distinction of chancel, and walls so low as to give it the air rather of a cottage. There is a western bell-gable, the windows modern, the roof open, and of not bad timber work. The west door pointed. In the north wall a sepulchral arch. All the fittings have been removed, and the service done in the adjacent school. The font has a rude square bowl, on a cylindrical stem and no base. The site lofty, remote from houses, with a fine view.

#### LLANDYFRIOG (ST. DYFRIOG).

August, 1860.

This church is in a lonely spot close to the Teivy, consists of merely chancel and nave, and appears to have been mostly if not entirely rebuilt, though, perhaps, some of the old wall remains. But ancient architectural features have completely vanished. The chancel arch is nearly semi-circular, and probably modern, as are all the windows and internal fittings of the most ordinary character. There is the small



single bell-gable at the west end, as usual in Welsh churches.

The view from the churchyard is very pleasant.

#### PENBRYN (ST. MICHAEL).

August 23, 1869.

A neglected church, but ancient, consisting of nave and chancel, with a western porch and a bell-turret over the west end. The outer walls are whitewashed. The chancel arch is rather a rude pointed one, on imposts. The roofs have been modernised, as have all the windows of the nave. On the south of the nave near the east is a piscina. On the north side of the nave is a square-headed Perpendicular window of two lights, which are trefoliated. The church has one single lancet on the south, and one closed on the north. In the south wall of the chancel is a sepulchral arch. The porch is large, the doorway has rather a plain arch; the interior is dreary and ill-kept. The bell-gable has two open arches. The structure on a lofty eminence is fine, and commands a beautiful view of sea and land.

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#### DEANERY OF EMLYN.

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#### CLYDAI (ST. CLYDACH).

August, 1860.

A larger church than the last (Kilrhedin, *inf.*, 357), gradually approaching the same state of ruin. It consists of nave and chancel, with south aisle extending along both, and western tower, all of the rude Welsh type, and probably of the Perpendicular period. The arcade is of four low and depressed arches, three in the nave and one in the chancel, with plain square piers. The western arch is particularly rude, the others have some sort of mouldings. The chancel arch is rude pointed.

There is a rood door set high up, and on the north is the projection for the staircase. The windows are all square-headed and Perpendicular, chiefly of three lights; some have fragments of stained glass. The tower is of very rude construction, is vaulted, and opens to the nave by a very coarse pointed arch. There is a ladder to the belfry storey, which opens to the nave by another pointed rough door. The tower is without string or buttress, is embattled, with slit openings and a rude door. The font is a rude circular cup, on a square base, chamfered. Everything is decayed and out of repair. There is a stoup by the south door. The outer walls are whitewashed. In the churchyard wall are some curious Early inscribed stones, noticed in *Archæologia Cambrensis*, 3rd Ser., vol. vi, p. 223, and 4th Ser., vol. v, p. 277.

KENARTH (ST. LLAWDDOG).

June 23rd, 1855.

The plan of this church is a nave and chancel, with south transeptal chapel. Over the west gable a bell-turret, with two open arches for bells. The church is long, and the ground rises, causing a considerable ascent towards the east. There is a plain pointed chancel arch, and a projection in the south wall. The windows all modern and very bad: no west windows, but a plain pointed door. The chancel and nave are both ceiled. The font is early, a square bowl with the common scalloping, the stem cylindrical; a cross on the east gable, and the outer walls whitewashed; the churchyard pretty and the graves flowered.

KILGERRAN (ST. LLAWDDOG).

June 23rd, 1855.

This church has lately been restored, and in great measure rebuilt, in a most creditable style unusual in the Principality. The walls seem to be entirely new, except the tower. The plan consists of nave, with south aisle, chancel, and western tower. The tower

slightly tapers, and is of plain character, with small openings, a single cinquefoiled belfry window and no buttresses, a plain battlement. A west door has been added of greater pretension, of Early English character, with toothed mouldings and shafts; no west window. The arcade of the nave has three good pointed arches, with octagonal pillars, having capitals well formed of slate. The chancel arch is plainer and without imposts; the roof all open, and the seats uniform, low and open, and no gallery. The windows Decorated, of two lights, except those at the east end, which are of three, and filled with fair new stained glass in commemoration of two persons deceased. The east window of the south aisle is the best as to stained glass, in memory of — Collis and his sister, Elizabeth Bearcroft. The chancel is stalled, and laid with encaustic tiles, the sacarium more rich; the rails of iron, blue and gold. There are good crosses on the gables of the east end. The font is an imitation of that of St. Mary Magdalene, Oxford.

#### KILRHEDIN, PEMB. (ST. TEILO).

August, 1860.

This church has fallen into complete decay, so as to be unfit for divine service, and must soon be rebuilt. It has a nave and chancel, with a north chapel or aisle, which does not extend to the west end, but has at its west end a bell-gable for two bells, placed here instead of at the west of the nave. There are two wide flat arches, opening from the chapel to the body of the church, having an octagonal pier without capital. One of these arches is in the nave, the other in the chancel. The windows are all late Perpendicular and square-headed, of three lights, trefoiled and labelled, except one small single light on the north. The font has a square bowl, chamfered at the angles. There is a very great inclination in the chancel to the south. The bells bear the date 1754.

## LLANGELER.

August 5th, 1850.

This church is, like all its neighbours, whitewashed. It consists of a nave, with chancel, and a south chapel extending along the chancel, but only part of the nave. The division is formed by two rude pointed arches, with a rude square pier, having no mouldings. In the west gable are two open arches for bells. The south chapel has a square-headed east window, with label, of three lights without foils. Over the west door is a shallow niche. On the north side are some unsightly sash windows.

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## DEANERY OF KEMAES.

## NEVERN (ST. BRYNACH).

August 3rd, 1850.

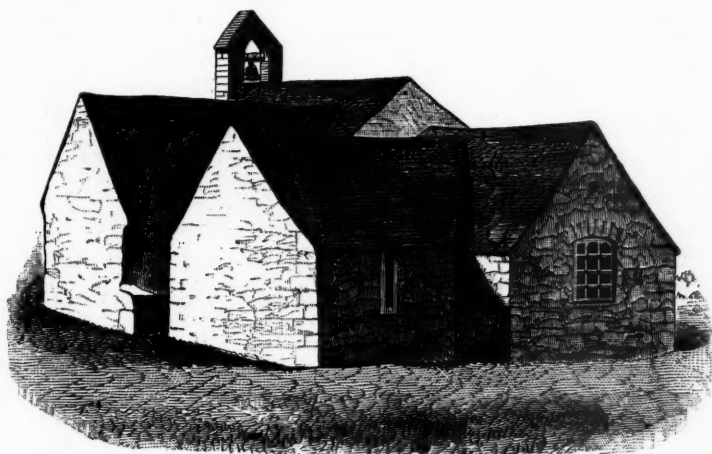
A large church in a lovely situation, in a richly-wooded valley, through which runs the Nevern river. It comprises a nave with south aisle, and a northern chapel, a long chancel, and a western tower. The form is rather irregular and the architecture rude, but it is a larger church than most others in the neighbourhood. There are two arches between the nave and the south aisle (which does not reach quite to the west) of very plain pointed form, with a rude square pier, and there is also a transverse arch across the aisle. The chancel arch is also pointed. The chancel is of fine proportions, and has both on the north-west and south-west a projection opening to the interior by flat arches in the thickness of the wall. On the north of the chancel is a two-light Middle Period window, and another similar one closed; also a Third Period one of two lights. Most of the other windows are debased and modernised with sashes. The tower is large but coarse, with a battle-

ment and a square turret at the south-east; also a rough corbel table under the parapet. Most of the openings are slits: the belfry window is square-headed. Some of the tower is of slates, and there are buttresses at the west angles. There is a fine cross in the churchyard, which is most picturesque and lovely. (Engraved in *Arch. Camb.*, 3rd. Ser., vol. vi, p. 47).

## LLANYCHAER (ST. DAVID).

July 9, 1872.

This church is fast hastening to decay, and presents



Llanychaer Church.

a sad spectacle. It consists of a nave and chancel, and a south aisle or chapel westwards joined on, and no steeple. The design is curious and the work extremely rude. The walls are very low, and over the west end is a bell-gable. There are no windows on the north, and the other windows have been mostly destroyed or modernised. The roof is dreadfully out of repair, the furniture ruinous, and the church disused save for funerals. There is a plain round arch between the

nave and chancel, and a rude flat arch between the eastern and western divisions of the north aisle; between the channel and south aisle is no arch, but merely a flat beam.<sup>1</sup>

The Rev. T. G. Mortimer writes of this church:—

“The arch between the nave and chancel was pointed. The church was originally built in the form almost universal among the old churches of North Pembrokeshire: it consisted of nave, chancel, and south transept. There was a large hagioscope, or rather arched passage, from the transept to the chancel (as is still to be seen at Pontfaen). At a later period, another transept to the east of the original transept and touching it, was built—I imagine as a chapel for the family of Cilciffeth, who were very wealthy; that, however, must have been some centuries ago, as the family became extinct in the latter days of Queen Elizabeth, and the greater portion of the house itself, Cilciffeth, was then pulled down.

“Llanychaer church was rebuilt on the old foundations about twenty years ago (c. 1876). The eastern transept has now a lean-to roof; the other particulars are retained as far as form is concerned; but the chancel arch has been, I am sorry to say, made larger than it used to be; the arch between the transepts is retained.”

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## ARCHDEACONRY OF CARMARTHEN—DEANERY OF LLANGADOCK.

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### LLANDINGAT (ST. DINGAD).

May 14, 1851.

This church is just outside Llandovery town. It consists of a nave and chancel, each with south aisle, a western tower and north porch. The tower is of the rude Welsh kind, approaching castellated, without buttresses, with a battlement, below which is a billet cornice, a large square stair-turret at the north-east having slits for lights. The lower part of the tower, as usual, spreads out. The windows on the north side are mostly modern, those on the south square-headed and rather poor; the east window of the chancel square-

<sup>1</sup> Omitted in its proper place.

headed and small, of three lights; the north portion very large and plain. The doors pointed and simple. Over the porch a parvise, lighted by a slit. The arcade of the nave has three wide and entirely plain pointed arches, with large rude square piers. There are arches between the nave and chancel, and between the two south aisles, the former on octagonal piers, as is that between the chancel and south aisle. The organ is at the east end of the aisle. The outer walls, according to custom, are whitewashed. The font is modern; in the porch is a stoup.

#### LLANFAIR AR Y BRYN.

May 14, 1851.

This church, about half a mile from the town of Llandovery, stands beautifully on a fine eminence and shaded with trees. It comprises only a nave and chancel, with south porch and west tower; the latter of a type very common in the district, without buttresses, embattled, with only one string-course. There is a rude billet cornice over the west doorway, but not under the parapet. At the south-east angle a square stair-turret with forked battlements. The belfry windows square-headed; that on the south has a flattened trefoiled head. The west window is a small one of two lights, plain Third Period; the other openings are merely slits. There is a modern excrescence on the north side. The porch is, as usual, very large, and contains a stoup. The chancel is not very well distinguished; the east window square-headed, of three lights. On the north of the chancel is a similar window of two lights, and a plain slit, also a door closed, probably connected with the rood-loft. The other windows are modern.

#### LLANGADOC.

August 7, 1850.

This church has a nave and chancel, south transept, south porch, and west tower. The latter is very plain

and coarse, without buttress or stringcourse, but having the common corbel table under the battlement. The openings are square-headed slits. The chancel arch is a rude pointed one. The roof is vaulted, but it is doubtful whether original and whether of stone. There are few windows, and those mauled and modernised. To the transept there is no arch. The church is pewed, and has a west gallery in a tolerably neat condition. The font has an octagonal bowl on a square pedestal. There are three bells.

CAYO (ST. CYNWYL).

August 6, 1850.

This is rather a large rough church, consisting of two equal aisles and a west tower. The whole is very coarse, of Welsh character, and extremely solid, and what there is of architectural style is late and poor Third Perpendicular. The arcade dividing the aisles has four very rude pointed arches, with square piers of solid wall, having neither mouldings nor imposts. The eastern arch is at a wider interval. The east window is pointed, of three lights, and poor Third Perpendicular tracery; the others square-headed, of two and three lights, some labelled, and some not. The roof is coved and in very bad order, admitting the weather. The tower is extremely strong and solid; its arch to the nave is partly walled. The tower is embattled, without strings of division, and the masonry at the base spreads outwards. The belfry windows double, each obtuse-headed, but on the north single. Under the battlement is a corbel table. At the north-east is a square turret, the west door plain, and over it is a square-headed two-light window. The south door is labelled. The font is a small basin set in a recess on the south wall within the tower: a singular arrangement. The interior is out of repair; the tower vaulted within.

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## DEANERY OF UPPER CARMARTHEN.

## CYNWIL ELVED.

June 22, 1855.

This church has a nave and chancel, with north aisle to both. The chancel is slightly divided, and extending a little to the east of the aisle: a bell-gable over the west end. There is a pointed west door. The north aisle does not reach quite to the west end. The arcade of the nave consists of two very wide obtuse arches, plain and rude, with a rough kind of octagonal pier. The font is attached to the pier, has an octagonal bowl on a stem of like form. There are very few windows on the north; some windows bad, with sashes, some plain Perpendicular, square-headed of three lights. There is a boarded coved roof to the north aisle, with embattled cornice: some windows of very plain character and square-headed. There is a tombstone to Thomas Howell, born 1676, died 1720. The chancel has one rude arch to the aisle, and a rude panelled boarded roof.

## LLANGAN (ST. CANNA).

Sept. 15, 1856.

A small church of the single kind, without distinction of nave and chancel, and a pointed bell-cot over the west end; the whole of the exterior glaring from whitewash. There are no windows on the north, and those on the south are modern; the east window, square-headed, of two lights, and late character. The west door of very rude construction, but a pointed arch. The west end very bald, having no window. The nave has an open cradle roof, without bosses. The bell-cot has two arches, with bells. The south door is rude. The font is an irregular octagonal block of rude character. The interior is pured, but in neat condition. The

churchyard is confined, and overcrowded with graves. The stones are very massive, but interspersed with evergreens and flowering plants.

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### DEANERY OF LOWER CARMARTHEN.

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#### ST. CLEARS.

October 23, 1845.

This church has a rude tower, a nave and chancel, without aisles. The tower of the common coarse style, without buttresses, but having a plain battlement and block cornice beneath it, and a square turret at the south-east angle. There are plain narrow square slits for the belfry and other apertures. The tower slightly tapers. On its west side is a rude arched door, and the lower part is vaulted in stone, as at Marros. The walls of this church lean outwards. The south doorway has an obtuse arch, set deeply in a very thick wall. The windows have been mostly mutilated. The chancel has a rude south door, with rather straight-sided arch, and no mouldings. On the south of the chancel is a quasi "lychnoscope": merely a square-headed aperture. The north door of the nave has an odd flat arch, but is closed. There is a Decorated window of two lights on the north side of the chancel. The west end of the nave is absurdly cut off from the remainder by a wooden partition, and a central passage formed through it from the tower, leaving a space on each side enclosed, used as a receptacle of rubbish—a very improper and unbecoming arrangement. The roof is open, with plain ribs. The chancel arch is a curious one, apparently of Norman character; the shape is segmental and depressed on the west side, presenting bold mouldings, and two orders of Norman shafts, with capitals of rude early foliage. On the east side there is no moulding and only plain imposts. On the

north side of the nave, near the chancel arch, is a small obtuse window, set low, and now closed. The font has a circular bowl on a banded cylindrical stem, with square base. The church is pewed, and contains several ugly modern monuments. Part of the exterior is clothed with ivy.

#### EGLWYS CYMMIN (ST. MARGARET).

Sep. 3, 1861.

This church is of the same arrangement as Pendine, but in better order; and has, instead of a tower, a bell-cot over the west end, with one open arch for a bell. This seems to have been reconstructed of late years.

The church is remarkable for having a plain barrel vault stone roof to the nave. The chancel arch is small, rude and obtuse, set in a large mass of walling. There are no windows on the north of the nave; the other windows are new, and not happy imitations of Gothic; those on the south mostly square-headed, with labels. The new seats in the nave, though plain, are all open; the font new. The porch has an arched stone roof like the nave. The porch is large and coarse. The churchyard is very large.

#### CYFFIG, OR KYFFIG.

June 19, 1869.

This church, distant two miles from Whitland Station, is in a lonely and rather picturesque site, and not easily found. It is a rude building, consisting of nave and chancel, with north aisle carried to the east end. There is a belfry gable at the west end of the nave for two bells, in open arches, and a large tower of the military rude type, at the west end of the aisle and engaged in it. There is a very rude arcade between the aisle and the body, which has three misshapen and irregular arches on plain square wall-piers. The first

arch from the west is wide and pointed, the other two are much narrower. There is a rude arch opening to the tower. The chancel arch is a rude pointed one. The chancel is nearly equal in length to the nave. There is a plain pointed doorway at the west of the nave. The tower is probably of Perpendicular date, but having the local type; it is not easy to fix as to date. It has, however, a decidedly late Perpendicular doorway on the north, with Tudor arch and label; also a labelled square-headed window of like character. The tower has an embattled parapet and corbel table, but neither string nor buttress; the openings only narrow slits and square turret at the north-west, rising all the way. The few windows in the church have all been modernised.

#### LAMPETER VELFREY (ST. PETER).

August 20, 1869.

This church has been recently restored and is in very good order. It consists of two parallel aisles, without division, of which the northern terminates in chancel; a small north chapel and south porch, but no steeple. The arcade is formed by five pointed Early English arches, with plain soffits chamfered at the edge, on circular columns, having quasi-capitals, all of rather clumsy make. There is a plain pointed arch opening to the north chapel, in which is placed the organ. The windows seem to be wholly new, and are good Decorated, mostly of two lights, but of three at the extremities. The roof appears to be original, and has foliation above the collars. The east window has new coloured glass. There is a step ascending to the chancel. In the south aisle is a monument of the seventeenth century. The font has a square bowl, with the angles chamfered, on a square stem; The whole is fitted with open seats. The chancel has reredos and seats for the choir. The south doorway has a plain pointed arch. The porch is new.

## PENDINE.

Sept 2, 1861.

A small church, somewhat dilapidated; has only nave and chancel, a small western tower, and south porch. The latter has a rude pointed outer doorway, and within it a flat-topped doorway. There is a rude and small pointed arch between nave and chancel. On the north are no windows at all, and those on the south are mostly bad modern ones; but there is one small obtuse-headed one, now closed, on the south of the chancel. The east window is Decorated, of two lights. There is a small roofed projection both on the north and south, near the west end of the chancel. The font has an octagonal bowl on a circular stem. The tower is rude and small, without buttress or string-course, and has small slit-like openings. The east and west sides are gabled, so as to form a saddle-back roof. The churchyard is only to the south and east.

## LLANDDOWROR (ST. TEILO).

July 1, 1867.

This church has been neatly rebuilt, except the tower, which is at the west end, and of the local type, much resembling the neighbouring one at St. Clear's. It is massive and strongly built, embattled, with corbel table under the battlement. Perpendicular belfry windows, square-headed of two lights, and a square turret at the south-east. The body of tolerable Gothic design, with nave and chancel.

## DEANERY OF KIDWELLY.

## LLANELLY (ST. ELLYW).

August 18, 1849.

A large church, much modernised, cruciform in plan, without aisles, and having a western tower. The

latter is the only feature which preserves its original character, and is of the coarse Welsh kind, tapering and embattled, with thick walls, and the usual rude corbel table under the parapet. There are no buttresses, but a large square stair turret at the north-west. The belfry windows square-headed, with label. There is a modern west window and a plain pointed door. The chancel arch is a low pointed one. On the south side of the chancel is a single sedile (or piscina), with hood. Everything else, both within and without, is modernised, and in a very poor style. The east gable is surmounted by a cross. The font a plain octagon.

PEMBREY (ST. ILLTYD).

June 20, 1855.

A large church of some interest and somewhat of the South Pembrokeshire make. The plan irregular, nave with north aisle. Chancel also with north aisle, and tower occupying the west extremity of the north aisle of the nave. There is also a bell-turret of the usual Welsh fashion, for two bells, in arches on the west gable of the nave, which looks as if the tower had been added afterwards. The tower much resembles those of Pembrokeshire and other parts of the south coast; but has forked battlements, tapering, without buttresses, and strongly built, with square turret at the north-east, and corbel table below the battlement. The belfry window square-headed. It has within a rude plain stone vault, and now forms a vestry in its lower part. There are two very wide and ill-shaped arches between the nave and aisle, of rude character, and without moulding. The pier octagonal, chamfered, without capital. Between the north aisle of the nave and that of the chancel is a rude pointed arch. The chancel has two rude arches dividing the aisle, the eastern pointed, the other round, with square chamfered pier. There is a rood door on the south of the chancel, and a shallow obtuse arch to the south of the altar; also a

square basin for piscina. The chancel has been much modernised, especially in the windows: the windows of the north aisle are also bad. On the south is one Decorated one of two lights, and one late but handsome Perpendicular, one of four lights, with square head, which in its internal face presents much ornament; the rear arch moulded and has six shields, the central one charged with a cross, the other with armorial bearings as the portcullis of the Beaufort family; also a shield with three crosses in the earlier jamb, on a ledge. In the north aisle in the east wall is a rude stone shelf for an image. The roofs are open, and of cradle form. The south porch has a rude outer door, and there is a lych gate.

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## Archaeological Notes and Queries.

LLANDDWYN, ANGLESEA—FOLKLORE (HOLY WELL, ETC.).—During his lifetime the well-known Pembrokeshire antiquary, Richard Fenton, seems to have made a tour through every county of Wales, with the special purpose of visiting their various archaeological remains, and of gleaning whatever items of information he came across respecting the past of the country and its people. In this he was probably actuated by the example of Pennant, whose published *Tours* had met with great success, and he seems to have adopted Pennant's manner of travelling as well as his literary method. He was also no doubt encouraged in his purpose by his friend, Sir Richard Colt Hoare, who himself had carefully traced the footprints of his hero, Gerald, over the entire Principality.<sup>1</sup>

Fenton never published any accounts of these journeys outside the confines of his own county. His manuscript notes are now deposited in the Cardiff Free Library, having comprised part of the collection of manuscripts purchased from the representatives of the late Sir Thomas Phillpps.

During a recent visit to Cardiff for the especial purpose of seeing the treasures acquired through the public spirit of the Corporation of that great town, aided by the munificence of a few enlightened nobles and gentlemen, I was afforded an opportunity of examining one or two volumes of Fenton's notes.

The courtesy of Mr. John Ballinger, the chief librarian, is cordially and uniformly extended to every visitor to his admirably-managed institution, and has been so frequently acknowledged by those who have experienced it that it is in danger of becoming regarded as a "fixed quantity", and taken as a matter of course. It would, however, be quite unpardonable if, as a member of the Cambrian Archaeological Association, I did not express my personal sense of indebtedness to my fellow-member, Mr. Ballinger, for his great kindness to myself and another Cambrian on the occasion referred to. As is natural, I was most interested in the notes relating to my own county of Anglesea, and I was delighted to find one or two items of interest that are not related by Rowlands or by Pennant. A curious bit of folk-lore connected with Llanddwyn Church is of exceeding interest, and deserves perpetuation in the *Arch. Camb.*

Llanddwyn Church has been architecturally described, so far as its ruined condition will permit, in the 1st Series, vol. i, pp. 129 and 425, and in the 4th Series, vol. x, p. 30, of this Journal.

The Rev. Henry Rowlands, in his *Antiquitates Parochiales*,

<sup>1</sup> See his Preface to his *Itinerary of Archbishop Baldwin*.



describing the sources of its popularity in the past, observes "there were not wanting crosses, sacred bones, fortune-telling wells, ordeals of chastity, *χθουμανεῖα*, salutiferous places, and other similar vain fancies of darkness, to ensnare devout women of the lower orders, who in the madness of their superstition used to flock hither from distant places in a surprising manner". It is to be wished that the learned rector of Llanidan, who must have known the site well, had been a little more explicit, and had explained the manner in which the "vain fancies of darkness" were conjured up and made to express their mystical lore. And now for what Fenton, an observer of a century later, has to tell us:—

"Llanddwynwen Church is in ruins, and has been so for two hundred years. Edmund Prys, archdeacon of Merioneth, was the last who held the living in virtue of his prebend (in Bangor Cathedral). The loose sand has covered every inch of the parish, and has reduced it into a mere rabbit-warren, wherefore it may be said to be of great population. The church stood on a small isthmus jutting into the sea, two miles south-west of Newborough. Dwynwen, the patron saint, was one of the daughters of Brychan. She was the tutelary saint of lovers, and the holy well there was consequently much resorted to formerly, and even in our days. The spring is now choak'd up by the sands, at which an old woman officiated, and prognosticated the lover's success from the motions of some eels who issued out of the sides of the well on spreading the suitor's handkerchief on the surface. The saint was also petitioned for the cure of divers diseases, particularly aches [*? rheumatism*]. There is a spot on the top of a rock called Gwely Eayth (*? if not Esmwyth, easy*), where people under such pains lay down and slept; and, after waking and cutting their names in the sod, they fancied they were cured.

"The Welsh Ovid, Dafydd ap Gwilym, says:—

"Nid oes glefyd na brngol  
Ael ynddo a Llanddwyn."

*I.e.*, there is neither disease nor sorrowful countenance will follow a man from Llanddwyn.<sup>1</sup>

"She was likewise considered the protectress of the farmer's beasts. Remembers [Fenton's informant is probably meant] to have heard a story of what happened about one hundred and fifty years ago, namely, that of the ploughing oxen at Bodeon, on the 25th April, taking fright when at work. They ran over a rock and perished in the sea, for the sea bounds that demesne on the east, south and west. This being St. Mark's Day, it was considered a sin to be doing work on that day, and by the farmer the disaster was considered to be a judgment on him. Wherefore, in future, he religiously kept that

<sup>1</sup> The lines as given in the *Iolo MSS.*, p. 83, are as follows:—

"Nid oes glefyd na bryd brwyn  
A el ynddo o Landdwyn."

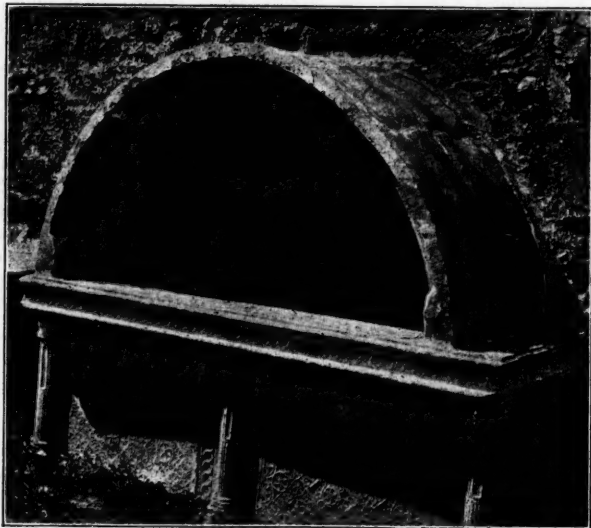
day sacred, and vowed that two wax candles should annually on that day be burned in Llanddwyn Church, in honour of Dwynwen, and for the prosperity of the farm stock. And when the body of the church became a perfect ruin, the porch over the south door was kept in repair by the proprietor of Bodowen, and of almost all this parish, for the purpose of placing the candles therein: a custom not discontinued above sixty years."

Cardiff Free Library, *Phillipps No. 14,448*,

EDWARD OWEN.

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TOMB OF RICHARD GRIFFITH IN LLANFAETHLU CHURCHYARD, ANGLESEY.  
—The tombstone with a stone arch over it, in the churchyard, Llan-



Tomb of Richard Griffith in Llanfaethlu Churchyard, Anglesey.

(From a photograph by H. Williams, Cemaes.)

faethlu, Anglesey, here shown, is built against the church. Richard Griffith was a member of the family of Griffith, formerly of Pant, Llanfaethlu, and sometimes called Caenethor, the name of their Manor, and afterwards of Carreglwyd.

This same Richard Griffith presented the Font, still in the church

The inscription on the slab beneath the arch is as follows:—

S. M.

RICHARDI . GRIFFITH . GEN.,

Viventus . suis . morientis . sibi . utrobique . Deo.  
Placidi.

Vitæ . statum . si . quæras . optimum . cœlibatus.

Ætatem . P. fectissimam . quantum . in . terris . . . Xp . .

Vitæ . tropicum . prope . solis . œstivum.

Junii . 23 . 1640 . intellige.

Johannes . et . Hugh . patres . (fratres ?) ejus . amoris . ergo .  
Mærentes . posuere.

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TRANSLATION.

Sacred to the Memory of

RICHARD GRIFFITH, GEN.

Who lived for his friends, died for himself, and in both was pleasing  
to God.

(If you ask for) his state of life, (know it) as the best of celibacy.

(If you ask for) his age (know) it as the most perfect, as far as he  
spent it on earth.

(If you ask for) the turning point of his life (know) it as near the  
Summer Solstice,  
June 23rd, 1640.

"John and Hugh, brothers (?), have in sorrow placed this  
Memorial."

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THE POOL PARK INSCRIBED STONE.—Prof. John Rhys, in his work, *Celtic Britain*, refers to an inscribed stone (Goedelic and Latin). This stone has been removed from its original site, and is now erected on the lawn at Pool Park, where there is also a stone chair or throne removed from a place called Llys y Frenhines. (The Queen's Court.) The Latin inscription on the stone is "Aimilini Toviaſaci", which Prof. Rhys translates into Welsh, as "Ufelyn Dywysog".

In the autumn of 1896 I resolved to see the spot where this stone once stood, and hunting up an Ordnance Map of 1853 found it marked as Bedd Emlyn (Emlyn's Grave). I took the road through Pool Park and Clo-caenog, and passing the Hen Blas (Old Hall), left Llys y Frenhines, a high tableland on the right. The path leads on to Clawdd y Mynydd Cefn-du (the embankment of the Black Back Mountain), and in passing along this ridge I noticed on the opposite side of the valley a circular encampment or fortification,

with a kind of a platform in front in the shape of half a circle. Passing here a short time afterwards, I failed to see any trace of it; probably at such a distance its outlines were lost in the growing vegetation—it was in the spring of this year. I inquired at some of the farms on the way for Bedd Emlyn, but they were ignorant of such a place. Calling at a farm, *Maes y tyddyn Ucha*, a lad told me he knew where *Bryn y Beddu* (Hill of the Graves) was, where he said his father had told him there had been severe fighting in the olden days. He led me in a direction south-west from his home, and pointed to a small hill. It stands out conspicuously, the growth upon it being of a different colour to the surrounding land at its base. From all appearances it is about 20 ft. in height, and looking at it from a position either north-east, east, or south-east, it gives one every impression of being a tumulus, with just a suspicion of two smaller tumuli on its summit. On reaching the top, I found the land gradually receding to the distance of a mile or so, as far as the hill called *Bron Banog*. Writing from memory, I think there is some slight evidence of its being at one time disconnected from the land on this side, but I cannot be certain on the point. Unfortunately, I have not inspected many tumuli; but judging from one or two which I have seen, and the massive earthworks in the neighbourhood, the heaping of such a mound of earth is very possible. No finer spot could be chosen for a grave. It is situated at the top of a col, and the view is much finer from here than from even the higher land about. The flat space at the summit may be about twenty yards across, measuring north and south. On the north side a heaping of the earth is noticeable, and in this smaller mound is *Bedd Emlyn*, where the monument once stood. The grave lies east and west, is 19 ft. long, 6 ft. wide, and about 3 ft. deep. Large slabs of slate, boulders, etc., fill the hollow; and at the east extremity of the grave a large stone, measuring 5 ft. 3 ins. in length, from 1 ft. 8 ins. to 2 ft. 9 ins. in width, and over a foot in thickness, lies across the grave. The weight and position of this stone lead me to think that it is in its original position, as it is the only stone arranged with any semblance to order, the others being a confused mass.

I have been told that the removal of the inscribed stone was attended with considerable difficulty; in fact, three separate attempts were made before it was finally carted to its present site. Although searching inquiry has been made to find out whether anyone living was present at its removal it has been of no avail, and I have only come across two old men who actually remember it on its original site. With the exception of seeing it, one has no other recollection of it whatever; and the other states that he remembers the stones arranged in the shape of a box in front of the monument. Both these men are about eighty years of age, so the removal must have taken place about sixty years ago. The exact date, and perhaps further particulars, may be had by consulting Lord Bagot or his agents. The evidences of the grave on the south side are

very slight, only a slight rising of the ground being noticeable. I should not have recognised it as such, had not a farmer told me that a heap of stones had been removed for the repairing of an adjoining mountain wall. This man unfortunately died at Maesttyddyn before I had a second opportunity of consulting him. A tradition connected with the spot, and related to me by the present tenant of Waen-canol, runs thus, and must be taken for what it is worth: "A great battle was fought on this spot by two armies of Welshmen, commanded by two brothers. The fight had been in progress some time, and the slaughter had been great, when the two brothers met in mortal conflict, while the other combatants ceased fighting to watch the struggle. A terrible thunderstorm, however, sprang up, and so fearful were the flashes of lightning that they thought it was a sign from the heavens to make peace, and they did so."

This is a specimen of the tales they relate around the farmhouse fires in the winter evenings; but tradition dies hard in this neighbourhood, and it is not altogether unreliable, some of the families being in possession of the same homesteads for over five hundred years. A gentleman well up in Welsh history gave me to understand that Llwyarch Hen, a Welsh poet of the fourth or fifth century, tells of a prince who had eighteen sons, and fixes the scene of one son's death in Gygyfylliog, an adjoining parish, and even names the spot, now the site of a farmhouse. Griffith Hughes, a reliable man residing in Ruthin, states that when a lad cutting peat for Waen Uchaf, a farm a mile away from the spot, he came across the blade of a sword, minus the hilt, very much corroded. Ignorant of its value, he threw it away.

I had made two visits to the grave, each time starting rather late in the day, so that I had to limit my examination to the grave itself. The third time I started early in the morning, with the intention of searching the country beyond. I found the land to the west of the grave composed mostly of bog, and was struck by the number of large boulders to be seen about. Having in mind the stone chair found in Llys Frenhines, I examined several of them, and while so doing was surprised to find that some of them composed perfect circles. I counted nine, although three of them are so imperfect that they can only be faintly traced. I did not measure the distance of circle from circle, but in some instances the spaces intervening are greater than in others. They skirt the base of a hill, and take a circular course north-east to south west, and probably at one time were to be found on both sides of the hill. It is very evident that these remaining circles have escaped the hands of the wall-builder, for they become more scarce as they approach a boulder wall partitioning a part of the mountain. The stones, by their contour, adapt themselves very readily to this purpose; and as dwellers within easy distance of the spot are to this day ignorant of their existence, much less their importance, one can draw conclusions. The smaller circles are from 15 ft. to 18 ft. diameter, and in three

of the circles the enclosing stones are twelve in number. There is the like distance between each stone as they are arranged around the ring. The stones vary in size and shape. The majority of them are about 3 ft. long, and wedge-shape. I also noticed that some of the circles contained a stone, with a flat or indented top, which could be likened to a seat. Most of the stones have the appearance of having been blown down by the south-west gales, as the thicker portion invariably lies in that direction. I might incidentally mention that trees are often found in the bog close by, 3 ft. beneath the surface, with their roots in the same direction. The enclosed portions of the smaller circles are inlaid with boulders of curious shapes, and preference seems to have been given to quartz, or the like stone. I removed the centre boulder of one of the circles, and removing two other layers came to a bedding of clay, and underneath the clay a layer of rough pebbles, as found in river beds. The depth of the excavation I made was about 2 ft., and I particularly noticed that the boulders were arranged with the object of giving the inside of the circle a flat and solid surface.

I now come to the consideration of the largest and most interesting of the circles, having a diameter of 48 ft. The enclosing stones in this circle are fixed very closely together; and I regret that I not only omitted to count the number, but even failed to notice whether the enclosed part was paved. The largest stone measures 5 ft. 4 in. in length, 2 ft. wide at the top, and 4 ft. wide at its lowest portion, which is about 9 ins. thick. On the north side of the circle there are three vertical stones, the portions embedded in the earth being only two or three inches apart; and exactly opposite to them, on the south side of the circle, are three other stones, two of which have fallen. These two sets of stones are so alike in form and position that they strike one as bearing upon the mythical Triad of the Druids. Not far from the south side of this circle there is a trench, which an expert might call an ancient road. It certainly has the appearance of being hollowed out by the continued dragging of a sledge along its length. It is much too narrow for a cart, and the ground around is not at all suitable for such a conveyance. Adjoining this trench or road there is a peculiar patch of land, covered with ridges a few feet in width, and extending up to within a few yards of the summit on the west side. Over on the east side one sees numerous heaps of stone, some large and some small. They are not arranged in any order, with the exception of a row of twelve heaps twenty yards in length. It occurred to me that they were collected together for removal by carts. This theory, however, is unlikely, the heaps in some instances being too near each other to be of any convenience in their removal. A lad, whom I met in Ruthin, told me of some heaps of stones near a rock, which his father (the gamekeeper on the moors) told him were warriors' graves. He fixed the spot at two or three miles further west; but they may have been these, as there is a slate rock close by. At this point I was compelled to delay the completion of this description by

pressure of business. In the meantime, hearing of my researches, a local bookseller handed me a book entitled *Cambria Depicta*, by E. Pugh, of Ruthin, written about the year 1804, and I found this account of his visit to the grave, but he makes no mention of the circles :—

“On the mountain, near a farm called Maes y Tyddin Ucha, are two stones mentioned by Camden, on one of which is this inscription, yet perfect, ‘Amillin Tavisatoc’. Lately, a farmer’s son, a blockhead in the neighbourhood, to prove the mettle of his horses, attached a chain to this stone, dislodged it, and it now remains at its length. It was reported he intended to break it up for building perhaps a pig-stye.” Further on he says, in treating of his visit to Cerrig y Druidion : “The name of this village arose from a number of Druidical stones, which until of late years were seen here, but which have been *since used to make walls*.”

Penllan, Ruthin.

R. OWAIN JONES.

THE “GOLDEN GROVE BOOK” MS.—As there are many persons interested in the Heraldry and Genealogy of Wales, and from the frequent requests as to the means of access, for purposes of research, that I have received with regard to this extremely interesting manuscript, I venture to give the following short notice of the work, trusting that it may prove of some use to the members of the Cambrian Archæological Association.

The *Golden Grove Book* of pedigrees consists of four volumes alphabetically arranged : Vol. i includes A to C, vol. ii D to J, and vol. iii K to Z ; the whole series being paged from 1 to 2103. Vol. iv contains an alphabetical list of all the names in the first three volumes, and it should be noted that all the Genealogies are in Welsh. Letter C refers entirely to Glamorganshire families. In A are the “Advenæ” of Carmarthenshire, in B those of Pembrokeshire, and in G those of the counties of Glamorgan, Brecon, Monmouth, Radnor, Cardigan, Hereford, Caermarthen (additional) and Pembrokeshire (additional). Vol. i also contains pedigrees for the counties of Denbigh, Carnarvon, Anglesea, and Merioneth.

Dates, or references to Kings’ reigns, rarely occur. Armorial bearings are generally blazoned at the head of each genealogy. On page 1, vol. i, in the note, is written : “Caermarthen, July 1765. E.R.”, and on page 1372 is ended “23 Nov’ 1760, compiled by Hugh Thomas, Deputy Garter King of Arms 1703.” Notes that are added are, by the handwriting, supposed to have been made by Theophilus Jones, the Historian of Breconshire, with whom the volumes were allowed, by the last John Vaughan of Golden Grove, to remain for many years : in fact, until the Historian’s death on January 15th, 1812, when they were restored by Mr. Jones’ widow to Lord Cawdor as being heir to Mr. Vaughan.

On 4th May, 1870, The Right Honble. Earl Cawdor did deposit



in the care of the Historical Manuscript Commission, "An Heraldic and Genealogical Collection relating to Wales and the Settlers therein, known as *The Golden Grove Book*, in three volumes, with a fourth volume containing the Indices to the same, and the Commissioners have deposited them in the Public Record Office."

"That the public may have access to the same."

"That His Lordship or his heirs may at any time hereafter remove the volumes from the Record Office, upon giving a receipt for the same.

"Signed ROMILLY, M.R."

I am greatly indebted for much of the above to notes made by Mr. Alfred Harwood, as well as to Lord Cawdor's consent in giving these particulars; and I would here suggest that if any enterprising person, society, or firm of publishers, obtaining permission, could see their way to the reproduction of the said *Golden Grove Book* in a printed form, it would undoubtedly prove of inestimable value to all those interested in the genealogical history of Wales.

Derwydd, 1898.

ALAN STEPNEY-GULSTON.



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Williams-Wynn, Sir Watkin, Bart., Lord Lieut. of Mont- gomeryshire	Wynnstay, Rhuabon
Cunliffe, Lady	Acton Park, Wrexham
Barnes, Lieut.-Colonel	The Quinta, Chirk, Rhuabon
Berkeley, A. E. M., Esq.	Wilton Terrace, Wrexham
Darlington, James, Esq.	Black Park, Rhuabon
Davies, Rev. D.	Llansilin Vicarage, Oswestry
Fletcher, Canon W. H., M.A.	The Vicarage, Wrexham
Foulkes-Roberts, A., Esq.	34, Vale Street, Denbigh
Hughes, Edward, Esq.	Glyndwr, Bersham Road, Wrexham
Jones, A. Seymour, Esq.	Pendwr, Wrexham
Jones, Rev. D., M.A.	Llangerniew Rectory, Abergele, R.S.O.
Jones-Bateman, Rev. B.	Pentre Mawr, Abergele
Mainwaring, Lieut.-Col.	Galltfaenan, Trefnant, R.S.O.
Morris, John, Esq.	Lletty Llansannan, Abergele, R.S.O.
Owen, Rev. Canon R. Trevor, M.A., F.S.A.	Llangedwyn, Oswestry
Palmer, A. N., Esq.	17, Bersham Road, Wrexham
Roberts, Rev. C. F., M.A.	Llanddulas Rectory, Abergele, R.S.O.
Row, Theodore, Esq.	Ruthin
Sandbach, Colonel	Hafodunos, Abergele, R.S.O.
Trevor-Parkins, The Chancellor	Glasfryn, Gresford, Wrexham
Williams, William, Esq.	Ruthin
Wynne, Mrs. F.	Ystrad Cottage, Denbigh
Wynne-Finch, Colonel	Voelas, Bettws-y-coed, R.S.O.

## FLINTSHIRE. (19).

Hughes, Hugh R., Esq., Lord Lieutenant of Flintshire	Kinmel Park, Abergele, R.S.O. ( <i>Den- bighshire</i> ).
St. Asaph, The Right Rev. the Lord Bishop of	The Palace, St. Asaph, R.S.O.
Kenyon, Right Hon. Lord	Gredington, Whitchurch, Salop

Mostyn, Right Hon. Lord	Mostyn Hall, Mostyn
Gladstone, The Right Hon. W. E.	St. Deiniol's Library, Hawarden Chester
Cooper, Archibald, Esq.	Springfield, Halkyn, Holywell
Davies-Cooke, P. B., Esq., M.A.	Gwysaney, Mold; and Owston, Don- caster, Yorkshire
Felix, Rev. J.	Cilcain Vicarage, Mold
Hughes, Thomas, Esq.	Greenfield, Holywell
Kyrke, R. V., Esq.	Pen-y-wern, Mold
Mesham, Colonel	Pontruffydd, Trefnant R.S.O. ( <i>Denbigh- shire</i> )
Nicholas, Rev. W. Ll., M.A.	The Rectory, Flint
Owen-Jones, Rev. Canon	Bodelwyddan Rectory, Rhuddlan R.S.O.
Pennant, Philip P., Esq., M.A.	Nantillys, St. Asaph
*Poole-Hughes, Rev. J. P.	The Vicarage, Mold
Roberts, L. D., Esq., H.M.I.S.	Rhyl
Taylor, Henry, Esq., F.S.A.	12, Curzon Park, Chester
St. Beuno's College Library	St. Asaph
Williams, Rev. R. O., M.A.	The Vicarage, Holywell

## MERIONETHSHIRE. (12).

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The Theological College Library	Bala
Ansell, W., Esq.	Corsygedol, Dyffryn, R.S.O.
Ashton, C., Esq.	Dinas Mawddwy, R.S.O.
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Griffith, Miss Lucy	Glyn Malden, Dolgelly
Griffith, Edward, Esq.	Springfield, Dolgelly
Leigh-Taylor, John, Esq.	Penmaen Uchaf, Dolgelly
Lloyd, E. V. O., Esq.	Rhagatt, Corwen
Oakley, William E., Esq.	Plas Tan-y-bwlch, Tan-y-bwlch, R.S.O.
Vaughan, John, Esq.	Nannau, Dolgelly
Wood, R. H., Esq., F.S.A., F.R.G.S.	Belmont, Sidmouth, S. Devon; and Pant-glas, Trawsfynydd

## MONTGOMERYSHIRE. (19).

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Evans, J. H. Silvan, Esq., M.A.	Llanwrin, Machynlleth, R.S.O.
Jones, R. E., Esq.	Cefn Bryntalch, Abermule, R.S.O.
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Kurtz, Mrs.	Plas Dyffryn, Meifod, Welshpool
Layton, Mrs.	Plas Dyffryn, Meifod, Welshpool
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Lewis, Hugh, Esq.	Glan Hafren, Newtown, Mont.
Lomax, J., Esq.	Bodfach, Llanfyllin, Oswestry
Mytton, Captain	Garth, Welshpool
Pryce, Thomas, Esq.	Pentreheylin, Llantysilio, Oswestry
Pughe, Mrs. Arthur	Gwyndy, Llanfyllin, Oswestry
Pughe, W. A., Esq.	The Hall, Llanfyllin, Oswestry
*Temple, Rev. R., M.A.	Montgomery
Thomas, Ven. Archdeacon, M.A., F.S.A.	Llandrinio Rectory, Llanymynech, Os- westry; and The Canonry, St. Asaph
Vaughan-Jones, Rev. W., B.A.	Tregynon Rectory, Newtown
Williams, R., Esq., F.R.Hist.S.	Celynog, Newtown, Mont.

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## SOUTH WALES.

## BRECKNOCKSHIRE. (10).

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James, J. Herbert, Esq. . . . .	3, King's Bench Walk, Temple, E.C. ; and The Cottage, Vaynor
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*Price, Howel J., Esq., M.A. . . . .	Greenstead Hall, Ongar ; and Glynllech, Ystradgynlais
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## CARDIGANSHIRE. (22).

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## GLAMORGANSHIRE. (83).

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Edmondson, Mrs. . . . .	Old Hall, Cowbridge
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*Evans, Pepyat, Esq., B.C.L. .	Llwynarthan, Castleton, Cardiff
*Evans, Rev. W. F., M.A. . . .	The School, Cowbridge.
Evans, W. H., Esq. . . . .	Llanmaes House, Cowbridge
*Evanson, Rev. Morgan, B.Sc. .	Merthyr Mawr Vicarage, Bridgend
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*Hughes, R.E., Esq., M.A., H.M.I.S. . . . .	Parkfield, Corbett Road, Cardiff
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James, Frank T., Esq. . . . .	Penydarren House, Merthyr Tydfil
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Jones, Evan, Esq. . . . .	Ty-mawr, Aberdare
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Lewis, J. P., Esq. . . . .	High Street, Merthyr Tydfil
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*Lewis, Rev. David, M.A. . . . .	Vicarage, Briton Ferry
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Llewellyn, R. W., Esq. . . . .	Baglan Cottage, Briton Ferry
Marten, Robert H., Esq. . . . .	Allensmore, Swansea
Martin, Edw. P., Esq. . . . .	Dowlais
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Morgan, Col. W. L., R.E. . . . .	Brynbrillu, Swansea
Morgan, J. Llewellyn, Esq. . . . .	Bryn Taff, Llandaff
Newell, Rev. E. J., M.A. . . . .	The College, Porthcawl, Bridgend
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Nicholl, J. I. D., Esq. . . . .	Merthyr Mawr, Bridgend, Glam.
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Prosser, Rev. D. L., M.A. . . . .	31, Trafalgar Terrace, Swansea
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Reynolds, Llywarch, Esq., M.A. . . . .	Old Church Place, Merthyr Tydfil
Riley, W., Esq. . . . .	Newcastle House, Bridgend
Royal Institution of S. Wales . . . . .	Swansea
Ryland, C. J., Esq. . . . .	Cardwell Chambers, Marsh Street, Bristol; and Clifton House, [Southerndown]
Swansea Free Library . . . . .	Swansea
Talbot, Miss . . . . .	Margam Park, Taibach
Thomas, T. C., Esq., . . . . .	Probate Court, Llandaff
Thomas, Trevor F., Esq. . . . .	Llandaff Place, Llandaff
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Traherne, L. E., Esq. . . . .	Coedriglan Park, Cardiff
Trick, Lieut.-Col. W. D. . . . .	Bryn Road, Swansea
*Vachell, C. T., Esq., M.D. . . . .	11, Park Place, Cardiff
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## PEMBROKESHIRE. (37).

Cawdor, The Right Hon. the Earl of, Lord Lieutenant of Carmarthenshire . . . . .	Stackpool Court, Pembroke
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Scourfield, Sir Owen H. P., Bart. . . . .	Williamston, Haverfordwest
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Allen, Herbert, Esq. . . . .	Highclere, Chesterton Road, Cambridge ; and Norton, Tenby
Bancroft, J. J., Esq., H.M.I.S. . . . .	4, Lexden Terrace, Tenby
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Bowen-Jones, Miss . . . . .	Gwarmacwydd, Llanfallteg
Brown, D. Hughes, Esq., Solicitor . . . . .	Pembroke Dock
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De Winton, W. S., Esq. . . . .	4, Palace Yard, Gloucester ; and Haroldston, Haverfordwest
Evans, Miss . . . . .	Chieveley, Knyveton Road, Bourne-mouth ; and Colby, Slebech.
Hilbers, Ven. Archdeacon, M.A. . . . .	St. Thomas Rectory, Haverfordwest
James, John, Esq. . . . .	St. Martin's Crescent, Haverfordwest
James, Thos., Esq. . . . .	Castle Square, Haverfordwest.
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Jones, Rev. R. Henry, B.A. . . . .	Wiston Vicarage, Haverfordwest
Laws, Edward, Esq., F.S.A. . . . .	Brython Place, Tenby
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Phillips, Rev. James . . . . .	Haverfordwest
Phillips, J. W., Esq., Solicitor . . . . .	Haverfordwest.
*Pugh-Evans, Mrs. . . . .	Lampeter Velfrey, Narberth
Samson, Lewis, Esq., F.S.A. . . . .	Scotchwell, Haverfordwest
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## RADNORSHIRE. (6).

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## MONMOUTHSHIRE. (10).

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- The Royal Society of Antiquaries, Ireland (c/o R. H. Cochrane, Esq., F.S.A., 7, St. Stephen's Green, Dublin)
- The British Archaeological Association, 32, Sackville Street, W. (c/o S. Rayson, Esq.)
- The Archaeological Institute of Great Britain and Ireland, 20, Hanover Square, W. (c/o Mill Stophenson, Esq., F.S.A.)
- The Royal Society of Northern Antiquaries, Copenhagen
- The Royal Institution of Cornwall, Truro (c/o Major T. Parkyn)
- The Cambridge Antiquarian Society, Cambridge
- The Bristol and Gloucestershire Archaeological Society (c/o Rev. W. Bazeley, The Museum, Gloucester)
- The Chester Archaeological and Historical Society (c/o I. E. Ewen, Esq., Grosvenor Museum, Chester)
- The Shropshire Archaeological and Natural History Society (c/o F. Goyne, Esq., Shrewsbury)
- The Cumberland and Westmorland Antiquarian Society, Kendal
- Society of Antiquaries of Newcastle-on-Tyne (R. Blair, Esq., F.S.A.)
- La Société d'Archéologie de Bruxelles, Rue Ravenstein 11, Bruxelles
- The Smithsonian Institution, Washington, D. C., U.S.A.
- The Library, Bureau of Ethnology, Washington, D.C., U.S.A.
- Kongl. Vitterhets Historie och Antikvitets Akademien (c/o Dr. Anton Blomberg, Librarian).

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All Members residing in South Wales and Monmouthshire are requested to forward their subscriptions to the Rev. CHARLES CHIDLOW, M.A., Lawhaden Vicarage, Narberth. All other Members to the Rev. Canon R. TREVOR OWEN, F.S.A., Llangedwyn, Oswestry.

As it is not impossible that omissions or errors may exist in the above list, corrections will be thankfully received by the General Secretaries.

The Annual Subscription is *One Guinea*, payable in advance on the first day of the year.

Members wishing to retire must give six months' notice previous to the first day of the following year, at the same time paying all arrears.

# L A W S

## OF THE

### Cambrian Archaeological Association.

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ESTABLISHED 1846,

*In order to Examine, Preserve, and Illustrate the Ancient Monuments and  
Remains of the History, Language, Manners, Customs,  
and Arts of Wales and the Marches.*

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#### CONSTITUTION.

1. The Association shall consist of Subscribing, Corresponding, and Honorary Members, of whom the Honorary Members must not be British subjects.

#### ADMISSION.

2. New members may be enrolled by the Chairman of the Committee, or by either of the General Secretaries; but their *election* is not complete until it shall have been confirmed by a General Meeting of the Association.

#### GOVERNMENT.

3. The Government of the Association is vested in a Committee consisting of a President, Vice-Presidents, a Treasurer, a Chairman of Committee, the General and Local Secretaries, and not less than twelve, nor more than fifteen, ordinary subscribing members, three of whom shall retire annually according to seniority.

#### ELECTION.

4. The Vice-Presidents shall be chosen for life, or as long as they remain members of the Association. The President and all other officers shall be chosen for one year, but shall be re-eligible. The officers and new members of Committee shall be elected at the Annual General Meeting. The Committee shall recommend candidates; but it shall be open to any subscribing member to propose other candidates, and to demand a poll. All officers and members of the Committee shall be chosen from the subscribing members.

#### THE CHAIR.

5. At all meetings of the Committee the chair shall be taken by the President, or, in his absence, by the Chairman of the Committee.

#### CHAIRMAN OF THE COMMITTEE.

6. The Chairman of the Committee shall superintend the business of the Association during the intervals between the Annual Meetings; and he shall have power, with the concurrence of one of the General Secretaries, to authorise proceedings not specially provided for by the laws. A report of his proceedings shall be laid before the Committee for their approval at the Annual General Meeting.

## EDITORIAL SUB-COMMITTEE.

7. There shall be an Editorial Sub-Committee, consisting of at least three members, who shall superintend the publications of the Association, and shall report their proceedings annually to the Committee.

## SUBSCRIPTION.

8. All Subscribing Members shall pay one guinea in advance, on the 1st of January in each year, to the Treasurer or his banker (or to either of the General Secretaries).

## WITHDRAWAL.

9. Members wishing to withdraw from the Association must give six months' notice to one of the General Secretaries, and must pay all arrears of subscriptions.

## PUBLICATIONS.

10. All Subscribing and Honorary Members shall be entitled to receive all the publications of the Association issued after their election (except any special publication issued under its auspices), together with a ticket giving free admission to the Annual Meeting.

## SECRETARIES.

11. The Secretaries shall forward, once a month, all subscriptions received by them to the Treasurer.

## TREASURER.

12. The accounts of the Treasurer shall be made up annually, to December 31st; and as soon afterwards as may be convenient, they shall be audited by two subscribing members of the Association, to be appointed at the Annual General Meeting. A balance-sheet of the said accounts, certified by the Auditors, shall be printed and issued to the members.

## BILLS.

13. The funds of the Association shall be deposited in a bank in the name of the Treasurer of the Association for the time being; and all bills due from the Association shall be countersigned by one of the General Secretaries, or by the Chairman of the Committee, before they are paid by the Treasurer.

## COMMITTEE-MEETING.

14. The Committee shall meet at least once a year for the purpose of nominating officers, framing rules for the government of the Association, and transacting any other business that may be brought before it.

## GENERAL MEETING.

15. A General Meeting shall be held annually for the transaction of the business of the Association, of which due notice shall be given to the members by one of the General Secretaries.

## SPECIAL MEETING.

16. The Chairman of the Committee, with the concurrence of one of the General Secretaries, shall have power to call a Special Meeting, of which at least three weeks' notice shall be given to each member by one of the General Secretaries.

## QUORUM.

17. At all meetings of the Committee five shall form a quorum.

## CHAIRMAN.

18. At the Annual Meeting the President, or, in his absence, one of the Vice-Presidents, or the Chairman of the Committee, shall take the chair; or, in their absence, the Committee may appoint a chairman.

## CASTING VOTE.

19. At all meetings of the Association or its Committee, the Chairman shall have an independent as well as a casting vote.

## REPORT.

20. The Treasurer and other officers shall report their proceedings to the General Committee for approval, and the General Committee shall report to the Annual General Meeting of Subscribing Members.

## TICKETS.

21. At the Annual Meeting, tickets admitting to excursions, exhibitions, and evening meetings, shall be issued to Subscribing and Honorary Members gratuitously, and to corresponding Members at such rates as may be fixed by the officers.

## ANNUAL MEETING.

22. The superintendence of the arrangements for the Annual Meeting shall be under the direction of one of the General Secretaries in conjunction with one of the Local Secretaries of the Association for the district, and a Local Committee to be approved of by such General Secretary.

## LOCAL EXPENSES.

23. All funds subscribed towards the local expenses of an Annual Meeting shall be paid to the joint account of the General Secretary acting for that Meeting and a Local Secretary; and the Association shall not be liable for any expense incurred without the sanction of such General Secretary.

## AUDIT OF LOCAL EXPENSES.

24. The accounts of each Annual Meeting shall be audited by the Chairman of the Local Committee, and the balance of receipts and expenses on each occasion be received, or paid, by the Treasurer of the Association, such audited accounts being sent to him as soon after the meeting as possible.

## ALTERATIONS IN THE RULES.

25. Any Subscribing Member may propose alterations in the Rules of the Association; but such alteration must be notified to one of the General Secretaries at least one month before the Annual Meeting, and he shall lay it before the Committee; and if approved by the Committee, it shall be submitted for confirmation at the next Meeting.

(Signed) C. C. BABINGTON,

August 17th, 1876.

*Chairman of the Committee.*

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